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New moderator and non-sexist language stir up United Church

Marian Van Til

SUDBURY, Ont. — The United Church's 31st General Council meeting here last week elected a lay woman as its moderator and adopted a recommendation to henceforth use "non-sexist references to God."

In the first action, the 370-member council elected Anne Squire from Amherstburg, Ontario, as its church's head. The United Church is Canada's largest Protestant denomination. Ms. Squires was selected from a field of seven candidates, two other women among them. She will succeed the controversial Rev. Robert Smith who caused a stir periodically with his unorthodox views (see C.C., May 9, 1986). Squire is the church's second non-ordained moderator, and the second woman to achieve that position. She has a master's degree in religious studies from Ottawa's Carlton University and has been married for 34 years to William Squire. The couple have three children and five grandchildren.

"Reconciliation": If members don't like our positions, they can leave

Squire believes her election has significance for her denomination. "For a church to call as moderator a lay woman," she said, "is a sign that we as a church are beginning to take seriously our rhetoric about the ministry of the

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Calvinist Contact

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.
and Lewiston, NY — see page 2

August 29, 1986
42nd year of publication
No. 2035

Redeemer College settles in

Marian Van Til

ANCASTER, Ont. — The smell of paint, the sound of chugging bulldozers, and boxes, boxes, boxes are everywhere. An air of excitement on the part of administrators, office staff, faculty, student workers, and even construction workers is just as pervasive: The four-year-old Redeemer College proved, with its move last week to its new 78-acre campus, that it has grown up quickly.

The frenetic activity at the campus will go non-stop until — and probably after — students arrive on Labour Day and classes begin a day later. However, Roland Jonker, a Reinders and Associates vice president who was instrumental in designing the $13-million campus, insists that the college *will* be able to function come September 2. The only major exceptions will be the uncompleted 1,000-seat auditorium (October completion date) and a less-than-fully-functioning library. At this writing, shelves had not yet arrived but were said to be due Monday, August 25.

In the meantime, computers are already clicking, faculty members and administrators are lugging books and personal items into offices and patiently awaiting the unpacking of classroom and additional office equipment.

The gym is currently the main storage area. As soon as it is emptied, its wood floor and bleachers will be installed. The massive task of landscaping has begun, with paving to follow closely behind.

The new campus has been a source of acute curiosity among local (and not-so-local) constituents for some time now, according to observers. A minister from Hamilton commented on the "Christian Reformed parking lot" that inevitably appears on Sunday afternoons as the faithful, taking their

Continued on page 5 ...

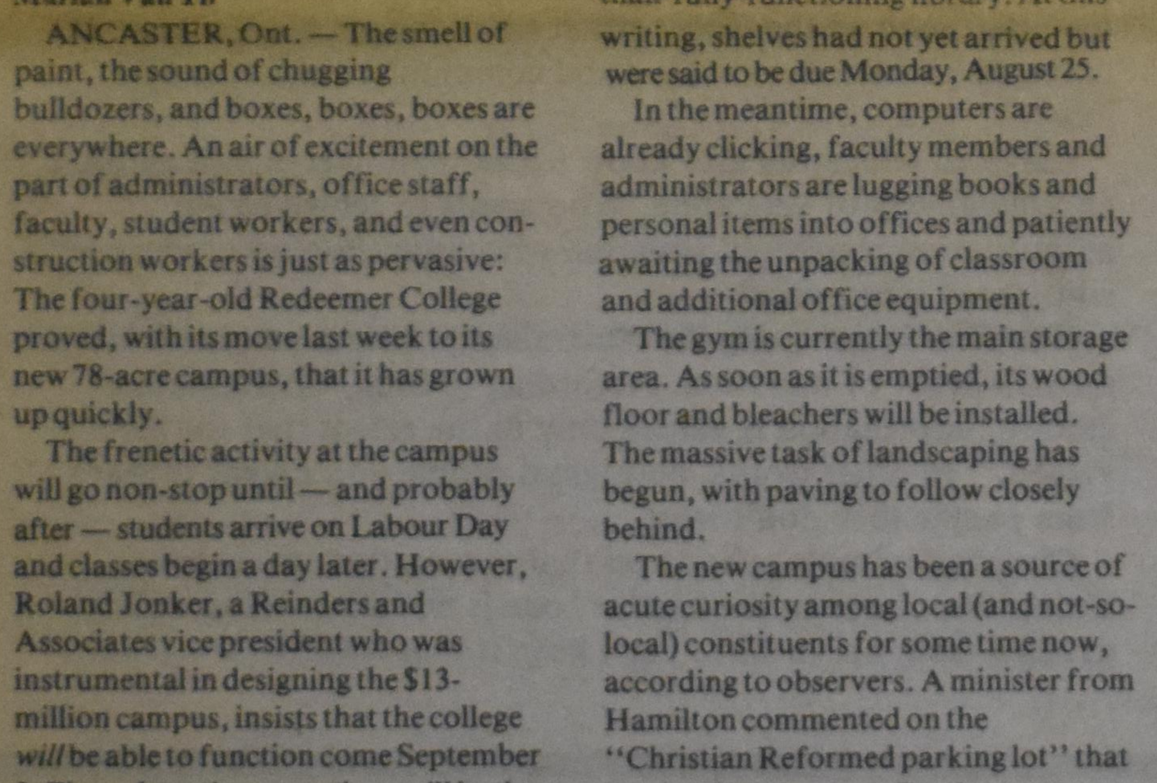

Photo: Marian Van Til

Redeemer library technician Margaret Colyn hard at work, three days after the move, on the main floor of a box-laden but otherwise empty library.

Photo: Margaret Griffioen

Hang on kids, the bus isn't quite ready!

It's almost time to head back to school. While parents are busy outfitting the kids in anticipation of the big day, bus companies are giving the "yellow bananas" a final overhaul. Although Rachel (10), Joel (8) and Esther (12) won't need to take the bus this fall, they still find it interesting to see the workings under the hood. *(Special thanks to DanNiel Coachlines, St. Catharines).* MG

Soo paper mill restricts reading

Bert Witvoet

SAULT STE. MARIE, Ont. — Workers at the St. Marys Paper Inc. may not read the newspaper, a novel or the Bible during their lunch or coffeebreak. They may only read magazines that have to do with the pulp and paper industry, magazines that the company provides for them.

Workers are unhappy with the rule and out of protest refuse to read anything. Their union president, Bradley Jourdin, is equally disturbed about the directive from management.

He explained that the company used to be Abitibi Price and that it was sold to a group of investors a year and a half ago. "The first year everything went fine," he said in a telephone interview with *Calvinist Contact*. "But lately the company has been acting unilaterally."

He related that a few weeks ago management cut 10 people from the workforce without consulting the union. "We thought we would focus on this latest reading restriction to let the people know the direction this company is taking," he said.

Continued on page 5 ...

Thinkbit

The eight ages of people are: spills, drills, thrills, skills, bills, ills, pills and wills.

From a school blackboard at Heritage Park in Calgary, Alberta

Bible may refer to Chernobyl accident

MOSCOW, USSR (EP) — Soviet citizens may be doing a bit more Bible reading than usual in the wake of a nuclear power plant disaster at Chernobyl in the Ukraine. The discovery of a possible prophetic mention of Chernobyl in the biblical book of Revelation has spread across the Soviet Union, becoming part of the lore associated with the disaster.

Of current interest to Soviets is a passage found in Revelation 8:10-11. That passage says, "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

The Ukrainian word for wormwood, a bitter wild herb used medicinally in rural Russia, is chernobyl!

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Canadian Reformed and Christian Reformed people aid their elderly p.13
Cinema summaries looks at a delightful Disney film suitable for the family p.14
Alice Los gets in on someone else's party p.14

Calvinist Contact

Head office: 99 Niagara St., St. Catharines, ON L2R 4L3; Phone: (416) 682-8311. Office hours: 8:15 - 4:15 p.m.

Calvinist Contact: (ISSN 0410-3882) is an independent, Christian weekly, serving the broader Reformed community with news, ideas and opportunities for contact. It supports and encourages every endeavour that seeks to proclaim the Kingship of Jesus Christ.

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Editorial Advisory Board: James R. Dickey, Anne Hutten, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Brouwer-Parlevliet, Sonya Vander Veen-Feddema, William Van Huizen, Ellen B. Zwart.

Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 99 Niagara St., St. Catharines, ON L2R 4L3.
U.S. mail: *Calvinist Contact* (USPS 518-090), published weekly except for July 4, 18, August 1, 8 and December 26, by Calvinist Contact Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See events page for rates.
The publication of comments, opinions, or advertising does not imply agreement or endorsement by either *Calvinist Contact* or Calvinist Contact Publishing Limited.

Subscriptions:	Canada	United States
Six months	$15.00	$13.50 U.S.
One year	$25.00	$22.50 U.S.
Two years	$47.50	$42.50 U.S.
Three years	$70.00	$62.50 U.S.
Overseas: $90.00 by airmail		$45.00 surface mail

Editorial

Back-to-school editorial 1

The end of the summer is near and the time of lung-irritating chalk and book dust is at hand. For many young people the end of August spells the end of the three F's — freedom, fun and facation. (Who still knows how to spell after months of mental rest?)

Education is a dreadful necessity for human beings. Animals do not go to school, except when they are fish! Life for them is non-cultural. What animal cares about the compilation of information about centuries of wolf howls and nest building habits of birds? Ever see a dog studying theology?

But human beings have a lot of catching up to do once they get disentangled from the umbilical cord. Birth into the human race carries a hefty price: shouldering centuries of knowledge and tradition.

Here's to you, young scholars. You have our sympathies and admiration. Don't flinch. Write that crummy essay on how you spent your summer holidays with enthusiasm. Take hold of the torch tossed your way by your glad-to-get-rid-of-it elders. Each age its solemn task may claim but once. May yours be nobler, stronger than the last, which was nothing to write an essay for your teacher about.

Back-to-school editorial 2

The Micmacs of Newfoundland are the first Indian community in Canada to assume control of the education of their own children. September 1 marks the beginning of this new trend in Canadian education. The 600-member reserve hopes to educate its 220 youth from an Indian perspective. The school has classes running from kindergarten to Grade 12.

One can only applaud this development in native culture. Three centuries of white rule have been devastating for these original inhabitants of the continent. Until Indians are given the responsibility for their own education, local economic development, law enforcement and social welfare, they will not be able to recapture the morale that once made them a proud and independent people.

Imagine Indian children exposed to history texts that refer to their forefathers and foremothers as "savages on the beach," when the first explorers arrived. Micmac children will now read different textbooks, that perhaps depict "strange white creatures emerging from funny oversized canoes." They will also learn Micmac as a second language. Holidays will focus on berry-picking, moose-hunting and trap-laying.

It will be interesting to see whether this Indian school will be a secular school or whether it will use the worship of the Creator God as the most important factor of curricular integration.

Back-to-school editorial 3

The principal of a Christian college for aboriginals in Australia wrote in an editorial (reprinted in the *Bulletin* published by the International Council for the Promotion of Christian Higher Education) that Western styles have proven to be ineffectual for traditionally-oriented Aborigines. He points to the custom of learning "by actual observation and trial and error imitation rather than by abstract analysis and verbal description." Formal learning without application is not attractive to aboriginals, he writes.

In addition, learning takes place only in an authoritarian setting. Aboriginals get tired of a teacher's constant use of questioning. They prefer to submit to what the teacher says.

Recognition of cultural differences by the Australian principal and his school falls within the best tradition of the Christian school movement. Calvinist educators especially have a tendency to recognize cultural plurality. Is it the teaching of the priesthood of the believer that saves them from the kind of universalism that democratist and communist educators fall into?

Calvinist educators also know better than to romanticize the aboriginal way of educating. Who wants to return to an authoritarian classroom situation where questioning of ideas is considered wearisome?

But there is one thing the Australian principal mentioned that seems worthy of imitation. According to him, "in aboriginal culture, information is valued only to the extent that the giver is valued." In other words, aboriginal people don't want to learn from people they don't trust.

Christian schools operate on that assumption, we believe. Unless one can trust the teacher, one is not likely to be willing to learn from her or him. Let's keep it that way.

Letters

Caffeine against headaches!

Thank you for publishing that story on arthritis by Peter Ellens. I would like to tell about a treatment against headaches.

My wife often has bad headaches. Well, an acquaintance of ours, who went to Mexico for cancer treatment, also had bad headaches, so bad that sometimes she went to the hospital to be knocked out, the pain was that bad.

She had those kinds of headaches in Mexico, and you know what they did? They gave her a coffee enema, a low enema, so it doesn't go too far in your body. They gave her the enema every three hours.

After my wife heard about the treatment, she did not have to wait too long before her next headache came on. My wife has all sorts of tension headaches. She tried the enema. The first time it was two days before she needed another, then three days, then six days.

The bag with strongly perked coffee must be about a foot above the body, because it's for your colon and your liver, not your intestine. It cleans the liver. Since caffeine is a foreign object for the liver, it spouts out poison, and takes away the headache.

Maybe this remedy can help another reader.

Name withheld

Great love story

We read Pieter Holtrop's story "A Tale of two Sisters." It really is a love story with a lot of thought in it, especially for the churches, and of course for all of us. You really had to sit down to let it sink in.

The message is great!

Mr. and Mrs. G. Vandezande (Sr.), Woodstock, Ontario

The burden of change for mothers

I just attended the ICS conference and attended a workshop called changes in the family. I had a conversation with my mother about it, and was again aware of the burden mothers have when their children grow up and do not follow the same Christian values they were taught. It seems to be a common feeling of mothers.

I just wondered if it would be possible to print an article in your paper addressing this problem. How do women get rid of the guilt feelings they have when children have a very different way of living than what they were taught?

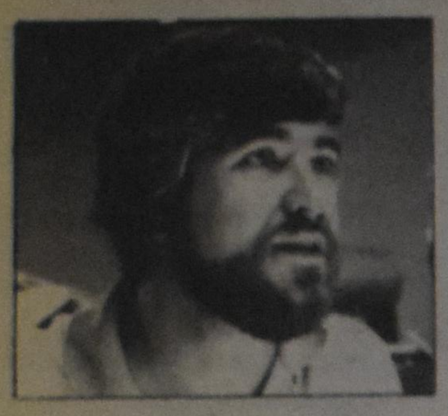
If you think that this is not appropriate for your paper, that's fine. It's just a *suggestion.*

Name withheld

It's an excellent suggestion. We will try to follow it up with an article or two. Do fathers not have this problem?

Editor

JUST A MOMENT/HERMAN PRAAMSMA



"Growth is the only evidence of life."
(Quoted by John Henry, Cardinal Newman, 1801-1890).

One of the greatest treats our family looks forward to every summer is the ICS (Institute for Christian Studies) family conference. Even if I wouldn't feel like it, my children would force me to go!

You all know what the ICS conference *is*, I hope? It is a marvelous event that takes place each year during the first long week-end in August in the facilities of Niagara Christian College near Niagara Falls, Ontario. (Before you start writing letters to the editor: I know that there are conferences in Alberta and B.C. as well; they are also wonderful events, but today I'm writing about the Ontario conference, the one I'm the most acquainted with.)

The conference includes speakers, workshops, children's programs, outings, sports events, films, social events and rows and rows of tents and trailers and even a couple of dormitories.

The theme for this summer was "Changes and Choices," and featured one of my favourite speakers, Dr. Richard Mouw of Fuller Seminary. His closing speech was one of the best I've heard at Niagara in years. I hate it when speakers or speeches are billed as "inspirational" *before* the event. I mean, it's a bit presumptious, isn't it? But now that the conference is over I must say, "It *was* inspirational!"

One of the greatest things about the conference is the people who attend. It is marvelous to worship on Sunday morning with well over a thousand fellow believers. The singing alone (and not just on Sundays, let me tell you!) is worth the price of admission, as they say. I remember one jam session late at night when I finally quit because my voice gave out.

The cosy, intimate, noisy groups dotting the dark landscape every evening add to the special feeling of togetherness. Many old friends are rediscovered and new ones made. Joys are shared, common concerns are discussed and ties strengthened.

It especially moved me, as I walked through the campsite during lunch time on Sunday, to see similar scenes at all the picnic tables and drawn up circles of chairs: mothers and fathers with their children, busy with the Bible, having their devotions together, sharing prayers as families. What strength we have and will continue to have through that bond with our heavenly Father!

It was heartening also to see so many new faces. And that brings me to my punchline: what are *your* plans for next summer? Whatever you do, keep the first long week-end in August free for meeting with our family at the shores of the Niagara River! Do yourself a favour!

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Longer Letters

Author puzzled by violent critique

I was somewhat intrigued and puzzled by Bert den Boggende's objection (C.C., July 25, 1986) to my claim that "the key text for the Christian pacifist viewpoint is, obviously, the Sermon on the Mount."

Not specifically Christian

Against this he argues that the Fellowship of Reconciliation, a large British pacifist organization maintains that "pacifism is a fruit of the Kingdom of God," and sees pacifism "as an integral aspect of a world and life view." He also suggests that "even many Mennonites and Quakers ... do not hold to the Sermon on the Mount as the key."

The Fellowship of Reconciliation, of which I have known for some 15 years, does not, to my knowledge, claim to be a specifically *Christian* organization, at least not as that term is used in evangelical and Reformed circles. As far as I can see, it maintains that its views are compatible with and, indeed, required by Christian faith, but it seeks to unite people of all faiths around its pacifist principles. Hence it was, and is, not the sort of candidate I have in mind.

But even if it were, why does holding pacifism as an integral aspect of a world and life view preclude anyone from having key biblical texts? There are indeed many forms of pacifism that also rely on things other than the Bible, but neither does this preclude them from having key texts insofar as they *do* refer to the Bible.

In the same way I believe that key Reformed texts are such as Genesis 1:28, or Colossians 1:15-20, or that, as I said in *Thine is the Kingdom*, the key just war texts are Romans 13 and 1 Peter 2:13-17. Neither of these views can be reduced to prooftexting, nor can pacifism, but they still have key texts, as do all Christian positions, that try to take the Bible seriously.

In short, I do not see what the fuss is about. None of the examples to which Bert alludes invalidate the assertions in my book to which he objects. Further, I still maintain, from reading varieties of Christian pacifist works, and being involved in many discussion with Christian pacifist friends and relatives, that the Sermon on the Mount is their textual *locus classicus*, and nearly all of them agree with me.

Violent response

My discussion of pacifism and the Bible was very brief. This was not out of spite, but because I believe that pacifist readings of the Bible are, in the best sense of the word, simple, and so, as I said, require less exposition. Hence, I am surprised at Bert's accusations of "injustice," "simplistic exposition" and "shoddy scholarship" because the half a page in which I touched on the subject does not include themes of his particular interest.

Isn't it perhaps the case that he objects to my opinions rather than my scholarship? If this is the case then I think he should say so. At the moment his response seems violent and unpacific.

Paul Marshall,
Toronto, Ontario

Women the highest point in creation?

Although initially I passed off the June 27 letter making the claim that women are higher than men as a joke, it touches on important enough issues for a reply.

It's true that in Genesis 1 we see an ascendancy from day to day, but this ascendancy is not implied in Genesis 2. Rather, we see Adam created after God's image. He is the crown of creation and names all the animals. That Adam was first is still significant as we can see in 1 Timothy 2:11,12,13. Eve was created out of Adam as a help to him, and only as a concession to him. "It is not good that the man should be alone."

A likeness of a likeness

From comparing the expression "a help meet unto him" with the Dutch and German, we may conclude that the original seems to imply a fitting helper, a companion, someone like him. In other words, she is a likeness of a likeness, and Adam names her. As a help meet unto Adam she cannot be after God's image quite as he, since God, although a present help in need, is not "a help meet" unto anyone. Paul says as much in 1 Corinthians 11:7,8,9.

Dr. Johnston ties Ephesians 5:21, submit to one another, to 1 Corinthians 7:4, where we are told that the wife has power over the husband's body. He overlooks the reverse. Although the woman's power is still legitimate, to extend that beyond the body is an error. We can hardly read Ephesians 5:22 as "Husbands submit to your wives." It was not Adam who was deceived, but the woman being quite deceived was in the transgression. And the resultant ordinance of Genesis 3:16, "he shall rule over thee," is normative.

Wives will reign

None of our texts, of course, ask for the husband to lord it over the wife, or for the wife to be a doormat. There should be no talk of neckship. Rather, a virtuous woman is a crown to her husband (Prov. 12:4), his glory, flesh of his flesh. Who would not take care of himself?

Finally, consider that women shall be saved 'in childbearing' (1 Timothy 2:15 and Galatians 3:28,29). As a matter of fact, wives will reign in the Kingdom close to Christ's right, whereas husbands may be somewhere on the far left — or not there at all. (Luke 13:30; Matthew 20:23)

Let's heed God's Word and not cater to feminism, as our Contemporary Testimony does, lest in the end the way of truth will be evil spoken of, as now in the Presbyterian Church.

J. Smits,
Markdale, Ontario

Don't mind skirts of R.E.A.L. Women

I'm writing in response to a longer letter written by Jake Kuiken (C.C., July 11) and in support of R.E.A.L. Women of Canada. I do not favour universal day care, because it makes the family a political and social business.

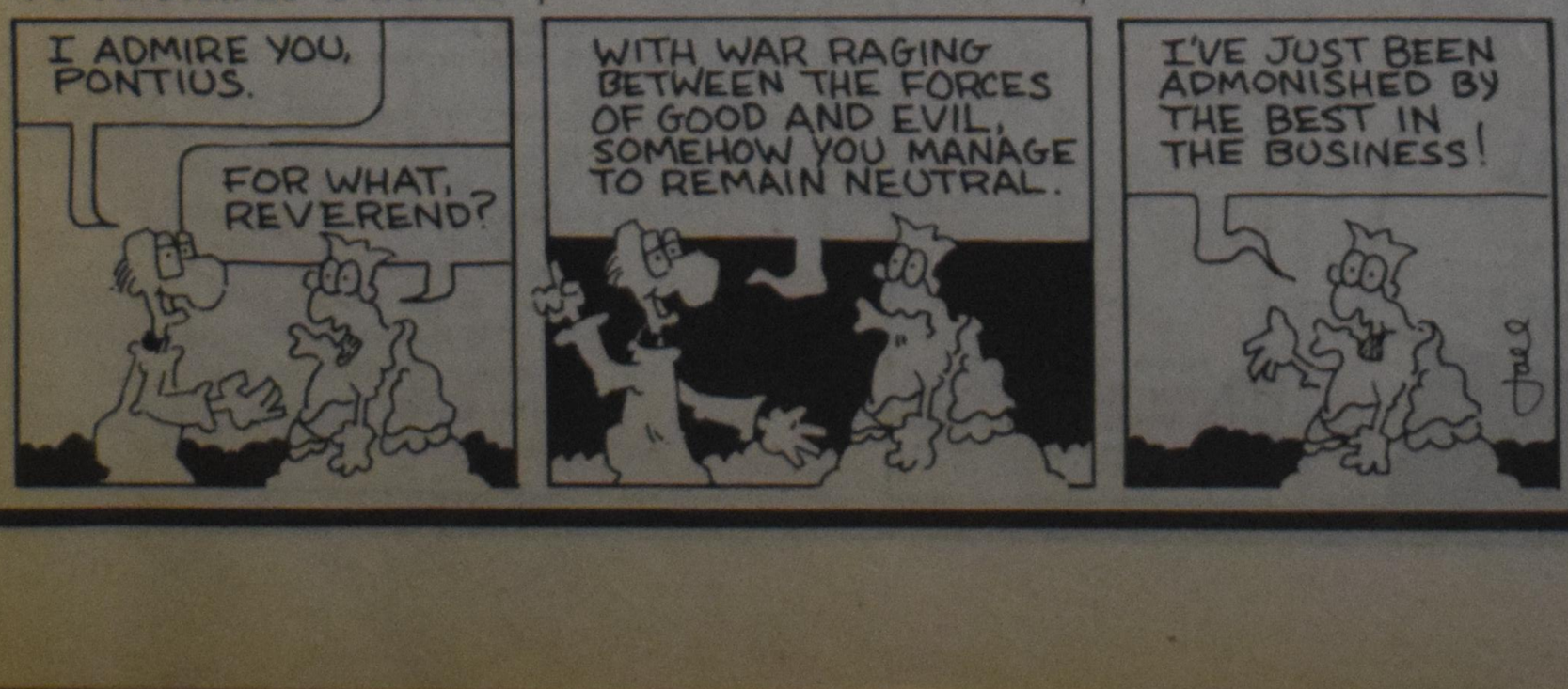
Many families may have to change their lifestyle, but this would be a great improvement and would strengthen public life in our country.

Children have to be taken care of by their parents (in general) in order to fight more secularization. It is a lot more in harmony with the spirit and letter of the Word of God. (It's also a lot cheaper for the government.)

Please, Brother Jake, explain the last paragraph of your letter. I, for one, would like to be in the front line on this issue, but also behind the "skirts" of R.E.A.L. Women. They are Christian women who are tackling a hot issue in a Christian way.

Enno Ennema,
London, Ontario

Pontius' Puddle


I ADMIRE YOU, PONTIUS.
FOR WHAT, REVEREND?
WITH WAR RAGING BETWEEN THE FORCES OF GOOD AND EVIL, SOMEHOW YOU MANAGE TO REMAIN NEUTRAL.
I'VE JUST BEEN ADMONISHED BY THE BEST IN THE BUSINESS!

News

New moderator and non-sexist language

... continued from page 1.
whole people." She sees her role as one of reconciliation, something much needed at this time in the United Church. "I want to bring dialogue between the national church, the members in the pew and with other churches in the world," she explained. "If we listen to people, let things happen, never backing down from issues but rather confronting them and making stands ... then we can make informed decisions.

"If our members don't like our positions on these issues, then, well, they are free to look to another church. But at least they will be informed decisions and the people will understand how the church made [them]."

Issues that Squire feels are important right now are man-woman relationships in the church, investments in South Africa, and sexual orientation. She advocates permitting homosexuals to be ordained as ministers. (The General Council rejected such a proposal, which Squire was involved in, in 1984, but the issue will re-surface in 1988.)

How inclusive is inclusive?

In adopting its stance on "inclusive language," the United Church has gone beyond what most churches consider adequate inclusiveness. Societal institutions — the major newspapers, news magazines, schools, churches — often no longer use "man" and related pronouns in the generic sense; studies have shown that such generic use is really not generic at all, but evokes male images in most people's minds and that this is especially true for children. However, no major churches until now have found it necessary to eliminate all "male" images of God — Father, King, Master — from their liturgical and biblical vocabulary. In doing so, the United Church says (via spokesperson Rev. Victor Sheperd who drafted and presented the proposal) its intent was not "to rewrite the Scriptures or impugn the authority of Scripture," but to recognize the female images of God. Inconsistency, however, is bound to plague congregations trying to implement such a decision. For example, the church accepted Shepherd's recommendation that the phrase, "in the name of the Father, Son, and Holy Spirit," an essential part of the communion liturgy, be retained.

Resignation or acceptance?

By the time the non-sexist language issue reached the General Council, there was little opposition to it according to various press reports. Observers were not sure whether that indicated resignation to the inevitable — or acceptance of it — on the part of the general United Church membership.

The Reverend Alan Bennett, minister at First United in St. Catharines, Ontario, is "enormously concerned" that church members (especially "some of the most thoughtful ones") may indeed leave for other churches as tensions between church leadership and grass roots membership mount. Bennett doesn't want to generalize by assuming that most or all church members strongly disagree with the direction of their church's leadership, but he acknowledges that members who have come to him "are very upset." "You can't have a head which is out of touch with the body," he observes.

Bennett declined to comment publicly about how he feels about Ann Squire's election. But regarding the non-sexist language issue, Bennett has reservations about how far his church has gone. "I get nervous when people start trying to change Scripture," he says — Victor Sheperd's comments notwithstanding. He doesn't see the decision having widespread practical application. Bennett explains that congregations have control over their own worship, including matters of language. "They [the general council] can't legislate what kind of language can be used — that God can't be called 'Father.' If they think they can, they're dreaming in technicolour!" he exclaims.

Structure leads to ensconced leaders

Bennett believes the way the denomination is structured inevitably leads to a "radical leadership" in a "basically conservative church." Delegates to the biennial council are elected by (regional) conferences which meet annually. Those conferences are made up of a handful of presbyteries which in turn consist of local congregations in a given area. The clergy who are elected to the general council are generally well-known names, active on committees, etc., and tend to become delegates again and again. The lay delegates "also are highly visible people," also repeat delegates whom Bennett calls "the professional layity." An "awful lot of Mr. [and Ms.] Averages never get elected."

Council delegates see themselves in a prophetic, educative role, says Bennett. When asked how they distinguish between true and false prophets, Bennett acknowledged, "That's the $64,000 question — they believe they're right," but by what standard?

When a church is basically on solid biblical ground it can "carry along people who are ultra-conservative and ultra-radical, but when the leadership moves to either of these two extremes, you can't go on," says Bennett. It "doesn't work" and results in the current situation which he sees as being "perilously close to coming apart at the seams."

(C.C.'s attempts to contact four other United Church ministers for comment were unsuccessful.)

salt and pepper

My privacy is being invaded!

I am fed up with answering the phone only to have someone offer to clean my carpets. Last spring, in one month I must have had a half a dozen of those calls; and if it isn't the carpets, it's vacuum cleaner salespeople or magazine sellers and light bulb peddlers. Friends of ours have had calls from people doing surveys on anything from *Penthouse* magazine to "intimate apparel." I never get the "good ones!"

Seriously though, I don't like it and I don't know what to do about it. There seems to be even less protection from unwanted phone calls then there is from junkmail. I am tempted to take an unlisted number, but then I would also miss the calls from the good people who like *Salt and Pepper*, and my ego needs that boost!

Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

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Pressreview

Carl D. Tuyl

Rome, so historians tell us, fell because of a degenerative affluence which corrupted the moral fibre of its citizens. Only partly so, I think. Rome fell because its richness invited continued attack in a world of poverty. We of affluent Canada witness the efforts of history to repeat itself as all kinds of people cast covetous glances in the direction of our borders. As the Vandals appeared at the gates of Rome, the Crusaders were drawn to the treasures of Constantinople, and the Vikings came to feast on the wealth of Western Europe, so the Sri Lankans appeared at our coast attracted by our prosperity like 17th-century Turks gathered at the frontiers of Europe in search of booty.

Reactions were mixed with heavy undertones of racism. Our government was faced with a fait accompli. They could not kick the people back into the sea after all, so Mulroney made a passionate appeal to Canadians to receive these questionable refugees with compassion. Perhaps there is yet another repeat of history in the making: the fact that 17th-century Holland grew to its greatest wealth and power by opening its doors to all refugees. And let us not forget that the U.S. attained its leadership in the world by inviting the poor and the hungry of the world to come to its shores.

A woman unordained by the church, but ordained by God to motherhood, became the moderator of Canada's largest denomination, the United Church. In its general assembly held in Sudbury, the United Church also decided that her language from here on in it should be inclusive of the female gender.

Memories of bygone acrimonious debates between His Retired Majesty and Alberta's now also retired premier rose to the surface again as the dispute between Ottawa and the oil-producing provinces continues like an endless T.V. soap opera. The present prices of petroleum products (I get paid extra for alliterations) [That's what *he* thinks! - Ed.] has maimed the economy of our Western provinces already hard hit by falling grain price levels. And so the dispute over federal taxation flares up again and again like an ongoing feud between two Mafia families. Somewhere I read a perfect solution to this perpetual vendetta. The writer proposed a sort of average unit price in Canada. We would pay more than worldmarket prices when they were low, and less when they rose above that average price. Too simplistic a solution, probably. Politicians hate simple solutions like my mother used to hate dirty windows.

The saga of the Canadian embassy in Washington continues. Our lobbying there turned out to be too forceful, and like a maiden rejects the advances of too aggressive a suitor so Washington has turned her back to the Gotlieb's who have almost become *personas non grata*. Politics is like courtship: filled with subtle nuances and almost intangible graduations in moods which must be understood if the relationship is to flourish. Flourish our lobbying has not.

Tourism into Canada is increasing by 16 per cent over last year. Our cheap dollar as well as Expo 86 are the main attractions.

Our new star on the political firmament, Bill Vander Zalm, introduced his cabinet to the province and the country, none of whom were waiting in breathless suspension. It will be a little while till Vander Zalm can compete in national popularity with, say Straight-From-The-Heart John Chretien, who I believe sincerely is going to be our prime minister at one time or another, if not our next prime minister.

President Reagan contributed a urine sample to his country in a sort of ceremonial anti-drug action. The sample will probably find its way to some museum where it will be displayed to awed visitors of a coming generation.

Soviet politicians are meeting with Israeli counterparts in Helsinki for the first formal talks between the two nations in 19 years. The USSR wants an increased role in the Middle East and Israel wants to bring Russian Jews home. It is give and take as everywhere else.

I end my column of this week with a profound observation. Marriage, as we know it, will not disappear: the Japanese camera industry would not stand for it. And should you want to chew on even deeper thoughts, consider that there is no difference in taste between white eggs and brown eggs. Enough profundity for the week!

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

Soo paper mill

... continued from page 1.

Rule for on the job

When asked why the union ever agreed to a clause in the agreement that allowed the company to restrict their reading during breaks, he said that the company made use of a clause that has been in agreements for years but was not intended for breaks.

He referred to a section in the back of the contract booklet which gives reasons for dismissal. One of them reads that employees may not read newspapers or pocket novels while on duty. The company decided to apply that rule to break time since it pays for the coffee and lunch breaks.

"I can understand that rule for on the job," says Jourdin, "but why use it for when we are on a break?" According to him, employees like to read a newspaper or a pocket novel. Some who like fishing read *Field and Stream* and other outdoor magazines.

Manager misquoted

Coffee breaks last 15 minutes and lunch break, 20 minutes, according to Human Resources Manager David Rennie. But he would not elaborate further on the matter. In a story in *The Globe and Mail* he is quoted as saying, "We pay the people and provide them with time to read, and we don't feel it's wrong to provide the reading material." To this reporter Rennie said. "That's not a quote from me. They have attributed it to me, but I did not say it."

"We do not want to negotiate or debate anything through the media," he said. "We don't care to comment on the issue. All our doings are with the union."

Agents of the Christian Labour Association of Canada found the rule unusual. According to Henk Beekhuis in St. Catharines, the only restriction for breaks he knows of is that in nursing homes and hospitals staff may not leave the building, in case there is an emergency.

Peter Van Duyvenvoorde (Hamilton) called the rule "weird and wonderful. Next thing you know they'll decide what I have on my sandwich because they pay for the break," he chuckled.

Ron Rupke (Toronto) does not think that reading about your industry is a bad thing in itself. "The company probably wants the workers to be more informed of the industry." But he does not think it is a very good thing to enforce by means of paid breaks.

In the meantime, Jourdin takes the matter seriously. "We are waiting to meet further with the company," he said. "We are prepared to take a stronger position in the end."

Redeemer College

... continued from page 1.

country drives, drop by to measure progress.

Faculty members seem unanimously happy with the campus's design (which they, indeed, contributed to.) The building — *one* building with distinct sections houses the entire academic and administrative complex — aptly fits the cliche about being both "beautiful and functional." "It will be great to work with first-class equipment and to have enough room to move," sighed a faculty member approvingly. "How could you not look forward to that after Beach Boulevard?" (The Beach Boulevard campus, a rented and only slightly modified elementary school, served as the college's first home and had become extremely crowded.)

College President Henry De Bolster is as happy as anyone with the move. Says De Bolster, "I am absolutely in awe when I see this whole development and I give praise to God for it. There's been tremendous co-operation that we experienced during the move from people at the college, and from volunteers, and that's made everything go smoothly."

C.C. makes a nice gift! Why not give someone a gift subscription? Details: see page 2.

The Guelph Christian Reformed Church
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Church

Marian Van Til, page editor

Church news

Christian Reformed Church

Called

— to Listowel, Ont., Cand. Joel Vander Kooi

— to Palmerston, Ont., Rev. John E. Top of Collingwood, Ont.

New clerks

— Palmerston, Ont. CRC: John E. Luymes, R.R.1, Moorefield, ON N0G 2K0; 519-638-2448

— Faith, Burlington, Ont. CRC: B.C. Verheul, 542 Emerald St., Burlington, ON L7R 2N6; 416-637-7034

Address changes

— Rev. John De Vries, Jr., 773 Village Green Ave., London, ON N6K 1H3; 519-473-9599. Effective immediately.

— Rev. Marcus J. (Max) Lise, 46 Lawrence Cresc., Bowmanville, ON L1C 1J5. Effective immediately.

— Rev. Anthonie Vanden Ende, 70 Mancroft Cresc., Bramalea, ON L6S 2V2; 416-458-4674. Effective immediately.

Change of service time

— Zion CRC, Oshawa, Ont.: Beginning Sept. 14, morning worship will be at 8:45 a.m. and 10:45 a.m. Evening worship will remain at 6:30 p.m. Visitors are welcome to all services.

Fire hall metamorphoses into church

SARNIA, Ont. — Sarnia's 12-year-old Redeemer Christian Reformed Church is preparing a new home. The 70-family church currently shares facilities with a Presbyterian Church. The new church will be built on 2.6-acres which were formerly the home of the Township Fire Hall. The fire hall structure is being incorporated into the design of the new church.

Redeemer's pastor, John Suk (bearded), grabs the groundbreaking shovel along with building committee chairperson Martin Tamming and local dignitaries to get the project underway. It is expected to be completed in October. **MVT**

"Christian yellow pages" fingered as good idea

HOUSTON, Texas (EP) — A 24-hour-a-day Christian Yellow Pages network has been started by the Christian Chamber of Commerce National Office in Houston. Consumers may call at any time to find hundreds of Christian-owned businesses and services in the greater Houston area. Consumers receive this service free of charge; businesses pay to be listed in the Christian Yellow Pages. The number for the service is (713) 256-2555. Similar operations are planned for other cities in the future.

Rime or reason

He preached the counsel of God
as if God had consulted him
and he could move with a nod
a thousand cherubim.

Sy Nodd

Ohno's church went celebrating
with its mortgage fully paid for;
but was very soon procrastinating
when asked to keep on giving more.

Klaas Sis

FROM COAST TO COAST

ALBERTA

Brooks-CKBR. 9:00am 1340
Edmonton-CHQT. 7:30am 1110
Edson-CJYR. 10:00am 970
Ft. McMurray-CJOK. . 9:00am 1230
Taber-CKTA. 8:00am1570
St. Albert-CKST. 8:00am 1070

BRITISH COLUMBIA

Abbotsford-CFVR. . . . 11:30am 850
Burns Lake-CFLD. . . . 9:15am 1400
Kitimat-CJFW. 9:30pm 103.1
Masset-CJFW. 9:30pm 92.9
Osoyoos-CKOO. 8:30am 1490
Penticton-CKOK. 8:30am 800
Port Alberni-CJAV
(Tues.). 9:30pm1240
Prince George-CJBC. . 8:30am 94.3
Prince Rupert-CJFW. 9:30pm 101.9
Queen Charlotte City-CJFW
. . . . . 9:30pm 92.9
Sandspit-CJFW. 9:30pm92.9
Smithers-CFBV. 9:15am 1230
Summerland-CKSP. . . 8:30am 1450
Terrace-CJFW. 9:30pm 103.1
Vancouver-CJVB. 9:00am 1470
Vernon-CJIB. 9:30pm 940

MANITOBA

Altona-CFAM. 9:30am 950
Boissevain-CJRB. 9:30am1220
Steinbach-CHSM. 9:30am1250
Winnipeg-CKJS. 9:15am 810

NOVA SCOTIA

Digby-CKDY. 8:30am 1420
Kentville-CKEN. 8:30am 1490
Middleton-CKAD. 8:30am 1350
New Glasgow-CKEC. . 7:30am 1320
Sydney-CJCB. 8:00am 1270
Weymouth-CKDY. . . . 8:30am 103.1
Windsor-CFAB. 8:30am 1450

ONTARIO

Ajax-CHOO. 9:30am 1390
Atikokan-CFAK. 10:30am 1240
Chatham-CFCO. 9:30pm 630
Brantford-CKPC. . . . 10:00pm 1380
Ft. Frances-CFOB. . . . 10:30am 800
Guelph-CJOY. 9:00pm 1460
Hamilton-CHAM. 7:30am 1280
Kapuskasing-CKAP. . . 9:00am 580
Kingston-CFMK. 10:00am 96.3
Newmarket-CKAN. . . . 9:30am1480
Ottawa-CFGO. 8:30am1200
Owen Sound-CFOS. . . 10:30am 560
Pembroke-CHOV
(Sat.). 6:00pm 1350
Sit. Ste. Marie-CFYN. 10:00am 1050
Sarnia-CHOK. 6:45am 1070
Stratford-CJCS. 8:45am1240
Wingham-CKNX. 10:30am920
Woodstock-CKDK. . . . 8:30am 1340

NEW BRUNSWICK

Fredericton-CFNB. . . . 6:30pm550
Newcastle-CFAN. 9:00am790
Saint John-CHSJ. 9:00am 1150

FRENCH
BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall. 9:30am 1170
CFCL-Timmins. 9:30am 620

QUEBEC

CHRS-Montreal. 8:00am 1090
CKLM-Montreal. 9:15am 1570
CKCV-Quebec City. . 7:15am 1280
CHLN-Three Rivers. . . . 7:45am 550

The program is heard on Sundays unless otherwise indicated.

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Pastoral Pondering

Guilt revisited, #1

Siebert VanHouten

Last time we wrote that guilt is one of humanity's common problems. God's grace is needed to remove that guilt if we are to have clear consciences. However, even though we ask for such grace, the feelings of guilt sometimes still linger on. People have prayed often and sincerely; they believe God's grace can cover their guilt. Yet their consciences continue to bother them. Their feelings of guilt and shame remain. It seems faith and prayer have no effect. A vicious cycle starts: guilt feelings lead to despair, which lead to more guilt and shame.

When looking at our experience of guilt it is helpful to keep two things in mind. One aspect we will look at today, the other aspect next week. Much of what we experience as *guilt* is related to *shame*. When we feel guilty, we feel ashamed and embarrassed. We feel and think that people can really see us for what we are. We want others — even God — to think well of us. We all have a need to be liked and appreciated; we want to be accepted. But when we do something that others consider wrong, or if we go against God's will, we feel ashamed and embarrassed. Our mask and front have been ripped away.

Trying to hide from God and others

Adam and Eve, after they ate of the tree, were ashamed and hid themselves! They had been found out. Now God knew what they were really thinking. We are like little kids who put their hands in front of their eyes and pretend they cannot be seen. We will go to great lengths to hide from God or other people. Even if we pray for forgiveness, but have not been honest with ourselves, God's grace will appear to have had no effect.

Accepting God's grace means that we need to be honest with ourselves. We need to admit to God and ourselves that we are and can be uncaring, unloving, selfish and self-centred. Only when we frankly admit to ourselves our weaknesses and shortcomings, can God's grace restore us. Only if we are willing to give up our excuses and rationalizations can we experience the power of God's accepting love.

Many see sin as committing acts of wrongdoing, never really accepting the fact that the heart is deceitful. Unless we admit to the source of our problem God's grace cannot enter to bring about a new creation. Many people often ask only sins as wrongful acts to be forgiven without asking to have a new heart, or new direction in their lives.

Addressing the root of the struggle

I see many of the struggles within the Christian community as struggles, in part, to deal with the question of how we can experience being right with God. How can I get rid of feelings of shame and embarrassed? Some want to return to a rigid and conservative orthodoxy. If they know the rules they know what is expected and do what is expected. Right behaviour makes them feel right. Some turn to charismatic renewal hoping that the new and good feelings experienced will push out the bad feelings. In the long run neither will be successful because they do not address the root of the struggle.

We will not experience freedom from guilt and shame unless we begin to acknowledge that we need grace. We need to accept that God accepts the unloveable, the sinner — you and me. In spite of our shortcomings and disobedience, He continues to love and accept us. Even in our rebellion, God never forsakes us. God does not love us because we sometimes try so hard to please Him. As Paul puts it, "while we were yet sinners Christ died for us." Our good behaviour and intentions cannot help us. Because He loves us, we can begin to love and accept ourselves, weaknesses and imperfections included.

Grace is not an antidote to a virus which we happened to have picked up and which causes us to do wrong things sometimes. Grace is radical and spiritual surgery, a spiritual heart transplant. The answer to our shame is to accept God's spiritual surgery and His power of sanctifying our consciences. The Good News is that God is able and willing to precisely do that for us.

Rev. Van Houten is regional co-ordinator of pastoral services, based at the Hamilton Psychiatric Hospital, Hamilton, Ontario.

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Presbyterian comment

Robert J. Bernhardt

Communion of the saints: rudiments of Christian hospitality

The reality of the communion of the saints is sometimes very visible and sometimes so hidden as almost to be called into question. As I reflect on my experiences in this summer of 1986 I realize that I have encountered both sides of this reality. Individually these experiences are perhaps small and insignificant, but together they form part of what it means, or ought to mean, to be a member of the Christian community.

What one experiences as a visitor and/or stranger in another Christian congregation can be very revealing. It immediately exposes something of the depth of the sense of the community of saints where you are.

On one Sunday this summer I, with my family, visited a Christian congregation (denomination undisclosed) in a small Ontario community. Incidently, this community has a large number of tourist visitors and seasonal residents. One fellow worshipper did more than nod a greeting and actually came over to us after the service and said welcome. However, we had our after-service conversation with another family, also conspicuously visitors, who had likewise received a greeting from the lone spokesperson for the local congregation.

Crashing a private party

Our experience on that occasion was not rejection. One simply felt rather like one had gatecrashed a private party. From my experience as a pastor I know that this does not necessarily mean that that congregation does not desire visitors to worship with them — tragically, they have simply not learned the rudiments of Christian hospitality. Individually the members are probably most gracious people but somehow when they meet together no one feels an obligation to take the iniative to act as host or hostess. Perhaps that congregation relies on its pastor to identify and welcome visitors for them, but alas on the day that we were there he was on vacation too.

Though probably swollen to twice its normal population with tourists, the community produced only two visiting families for that congregation on that Sunday. But then, until it learns to express the communion of the saints more visibly perhaps it is best that not too many visitors come. After all, for an uncertain visitor, to be ignored or treated a little like a curiosity piece in the midst of an already small congregation is quite intimidating. Such a congregation cannot seriously pray for a ministry to tourists until it is also ready to show the warmth of the communion of the saints to those God might bring to their door.

Belonging, even though a stranger

On another Sunday, in another congregation of the same denomination in the same area, our experience was quite the opposite. In that instance a lady arriving for worship welcomed us even before we had gotten out of our car at the curb outside the church. She was prompt to introduce us to others and even before the service began we could sense that we were welcomed amongst God's people gathered for worship. After the service others around us by nod, smile, word and handshake made us feel that we were welcome. How nice to be made to feel that you belong even when you are a stranger!

On several recent Sundays I have found myself conducting worship as a visiting minister. Admittedly this experience was in congregations in which I had worshipped and preached before — but still how nice to be warmly received into the fellowship of a congregation where I was nevertheless a visitor. How rewarding to meet and talk with fellow believers about matters of importance in the church and the world. How nice to be invited to a home for coffee afterwards and experience the thoughtfulness and care of fellow Christians.

I am not just sitting back and appraising the performance of others. I am also moved to consider what I have been doing or not doing to confirm and express the communion of the saints. For, after all, we are not simply consumers of care but also providers of care within the fellowship. And, perhaps like you, I can think of some recent opportunities to make the communion of the saints more visible than I had and in which I failed to respond. May God give us all more sensitivity not only to see the need for fellowship but the willingness to be instruments through which the reality of the fellowship of the saints may be experienced by others — whether by strangers in our midst or by those who sit near us in worship week by week.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

WEF eighth general assembly: Increased direction and optimism

SINGAPORE (WEFII) — The World Evangelical Fellowship (WEF) held its Eighth General Assembly here June 22-27 and emerged with a heightened sense of direction and optimism after the uncertain times that followed its previous general assembly. WEF is an association of 56 national and continent-wide evangelical fellowships and alliances. Formed in 1951, the fellowship has held general assemblies every six years since 1956.

After surviving a period of crisis which lasted several years, it was in January 1986, that new directions for WEF were forged. The WEF Executive Council decided that the primary focus of WEF in the future should be in five areas: publications and information services, leadership development, missions and evangelism, global issues and human need, and discipleship and church renewal. General Director David Howard says, "Together we must seek God's will on how WEF can best fulfil its mission of promoting 'fellowship in the gospel,' 'defense and confirmation of the gospel,' and 'furtherance of the gospel' in our day and age."

Two hundred and thirty people (including delegates, observers and guests), representing 61 countries and 46 member bodies of WEF, attended the Eighth General Assembly, an overall increase over the previous General Assembly.

A significant focus of the general assembly related to the issue of Roman Catholicism. Delegates overwhelmingly approved a 38-page document entitled "A Contemporary Evangelical Perspective on Roman Catholicism." This marked the final step in a three-year process of arriving at a common stance among the 56 national and regional bodies that comprise WEF's membership.

The delegates also elected a new Executive Council to direct its affairs for the next six years, and issued resolutions regarding religious liberty in Vietnam and Greece, and regarding the socio-political situations in the Philippines, Haiti and South Africa.

Lutheran missionary leaves Cape Town under South African order

MINNEAPOLIS, Minn. (EP) — An American missionary, arrested July 17 while trying to comply with a South African order to leave the country, was allowed to leave 24 hours later.

The Rev. Brian Burchfield, an American Lutheran Church (ALC) missionary, was taken to a prison near Johannesburg airport after he was arrested while entering the airport to leave the country. ALC officials say no reason was given for his arrest or release. ALC officials said the only reason given them for Burchfield's detention was that he had no ticket when arrested, but they noted that he still had time to buy one when arrested.

Burchfield was served with a deportation order July 10. At first he and his wife, the Rev. Susan Burchfield, wanted to remain in defiance of the order, but the Evangelical Lutheran Church in Southern Africa (ELCSA) persuaded them to leave their work. The Burchfields serve four racially-mixed congregations in the Cape Town area.

In response to the deportation order, strong protests were expressed by ELCSA, ALC Presiding Bishop David W. Preus, the ALC Division for World Mission and Inter-Church Co-operation (DWMIC), bishops of the ALC and members of congress and senators responding to requests from their constituencies.

The Rev. Susan Burchfield and her two children were not included in the deportation order. She remained in South Africa to close the family's house.

ALC officials reported that this is the first time in 57 years of work in South Africa that an ALC missionary has been deported. Dr. Mark Thomsen, DWMIC director, said, "The DWMIC will continue to support the Burchfields as Brian is forced to leave the country, and Susan, will, for a time, remain there in ministry." Thomsen also said the ALC will continue its active role in advocating for the dismantling of apartheid in South Africa.

Consistories: Please send in all church news (calls accepted, declined, etc.) to Marian Van Til. See page 2 for address.

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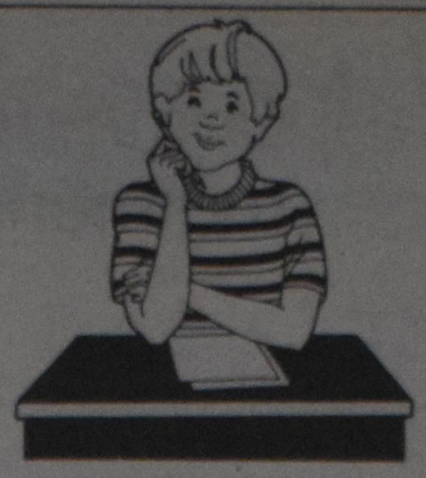
Education

Margaret Griffioen, page editor

Back to school time



As you send your children back to school in September, you might be advised to read the "excuses" written by last year's grades 7 and 8 students at Brantford (Ontario) Christian School. The article by Denise Stamp Yannone will help you recognize whether your child is really sick or is facing special problems at school which he/she wishes to avoid.
MG

Mommy, my stomach hurts

Denise Stamp Yannone

Like Mark Twain's Tom Sawyer, most children have fantasized about playing hooky from school at one time or another. Feigning illness has challenged children's creativity since the time of the little red schoolhouse, and all manner of clever plans have been devised: An all-time favourite scheme is holding the thermometer over a lightbulb or radiator to send the mercury higher. Most parents can detect the difference between genuine illness and school avoidance, perhaps because they used a few of the same tricks in their younger days.

While occasional malingering is normal, if your child develops a consistent reluctance to attend school, and chronically complains of stomach pains or other symptoms, take heed. Often children signal us with their behaviour, especially when they are unable or reluctant to verbalize specific problems. First make certain that there is nothing physically wrong with your child, even if this necessitates a complete medical examination. After you have ruled out illness, investigate the possible causes for school avoidance.

Fear of failure

Begin by questioning your child. Probe into such areas as difficulty with schoolwork, fear of the teacher and fear of peers. Take special care in examining the work your child brings home. Have grades dropped recently, or is one subject especially difficult?

According to Milana Axelson, an elementary school guidance counsellor in Port Washington, New York, many children develop a fear of failure which is manifested in school avoidance. A severe form of school avoidance may erupt as a school phobia.

A school-phobic child refuses to attend school. The phobic student shows an actual terror of entering the school building and may react hysterically when left in school. Such a child requires immediate psychological attention, advises Axelson. She recommends seeking the help of a child psychologist, either through the school or privately. "It has been my experience," says Mrs. Axelson," that most school-phobic children have a fear of separating from the parent. The parent, usually the mother, is also fearful of separation and may unconsciously transmit this feeling to the child. Professional intervention can be very useful in dealing with the problem."

Parent/teacher alliance

Conferring with the classroom teacher is an important step in dealing with school avoidance. Parents should discuss the problem with the teacher and for any further insight the teacher may provide. Parent and teacher can work together in order to help the child feel more comfortable in class. If a student is afraid of authority, the teacher may adopt a different attitude. "If one of my students feels uncomfortable in my class," says Lydia Ricker, a fourth grade teacher on Long Island, "I try to extend myself to that child. If necessary I will call the child at home or make a home visit. I try to be as reassuring and supportive as possible."

Pressure to succeed may also cause some children to avoid school. Parents should examine their expectations for the child. Are demands unreasonable? Is the child always expected to do well? If your child shows reluctance to attend school only on certain days, look for a pattern. Does the problem occur only on days when tests are administered?

Specific fears

Certain school activities may also trigger an avoidance reaction. "For months, my son would sporadically pretend to be ill," says one New York parent. "The rest of the time he seemed perfectly happy to go to school. I asked George what was bothering him, but he refused to tell me. Finally I contacted his teacher and learned that George felt unable to compete in physical education class against the other boys, most of whom were bigger than he. It was on gym days that George didn't want to go to school. With the cooperation of the physical education instructor, the school psychologist and the classroom teacher, we finally helped George to feel more comfortable in gym class. Now he attends school happily and feels better about himself."

Specific problems such as George's fear of gym class, or a problem with the school bully often can be solved once they are identified. If the problem is difficult to define, or if it centres on generalized academic frustration or separation anxiety, several resources may be needed.

Parental precedents

Concerned parents should also examine their own behaviour toward the child, especially when he or she is really ill. Often children want to remain at home in order to receive extra attention and nurturing from mother or father. Your child's bid to stay home may simply be a way to gain attention, especially when siblings are in school. School avoidance may be the message of a child whose need for closeness isn't being fully met.

Whatever the underlying causes, school avoidance is a signal that all is not well with your child. Give it the same serious consideration and attention you would give to a physical illness.

Denise Stamp Yannone is a free-lance writer living in East Hills, New York. This article was reprinted with permission from Christian Home & School, April, 1985 issue.

Excuses

Trying to get out of going to school

- Say you aren't feeling good.
- If your Mom is going to take your temperature, go into the washroom and stick the thermometer under warm water.
- Say you're not going to school unless you get a ride.
- Say you don't think you can manage the whole day.

Kevin Winter

Math homework

- Lock your homework in the trunk and hide the keys.
- Say you can't find your calculator.
- Pretend you don't know how.

Monica

Circle of love

(Dedicated to all communities who love and pray)

Hands held tightly
Circle of prayer
God's presence felt
His answer clear ...

Hope in all mornings
Tho' night lingers long
Daylight will break through
With heart's first song.

Circle of love
Sigh in good relief
Pain of the moment
Finds peace so sweet.

Jennifer Wilhelmina Hoekstra, Annan, Ontario

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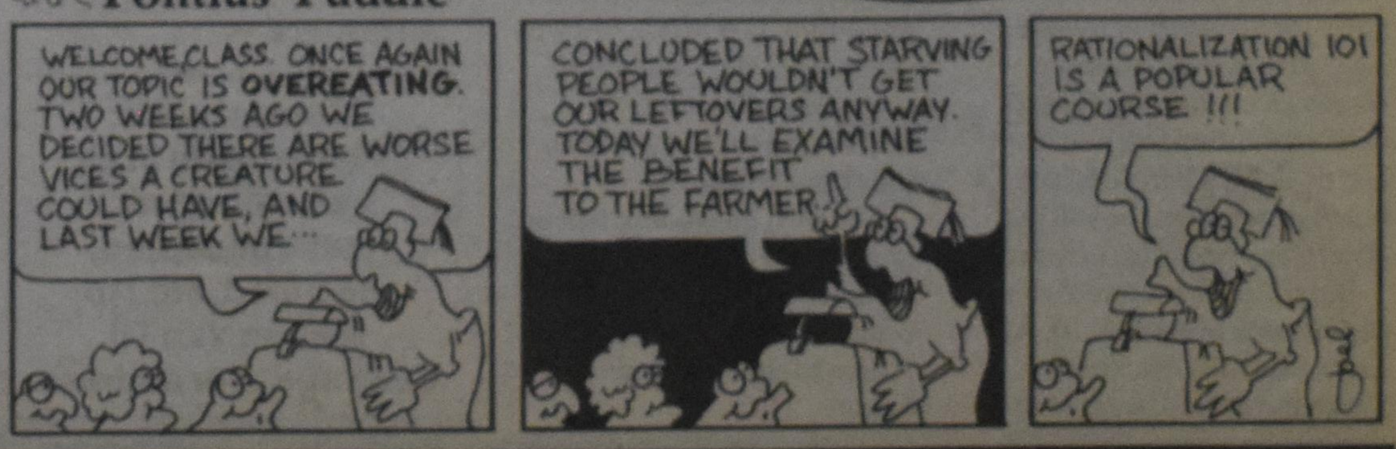
WELCOME, CLASS. ONCE AGAIN OUR TOPIC IS OVEREATING. TWO WEEKS AGO WE DECIDED THERE ARE WORSE VICES A CREATURE COULD HAVE, AND LAST WEEK WE...
CONCLUDED THAT STARVING PEOPLE WOULDN'T GET OUR LEFTOVERS ANYWAY. TODAY WE'LL EXAMINE THE BENEFIT TO THE FARMER.
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Handicapped children also need covenant education

Andy and Diane Regnerus

Summertime is almost over and most children of the Reformed community will be going back to the school of their parent's choice. It is wonderful to have the choice of sending children to a Christian school. It is their birth right as covenant children to attend Christian schools.

Our local Christian school has a handbook with guidelines and policies (see box) and we are sure other schools have similar words in their handbooks and/or constitutions.

Yet for some parents the choice of schools is not available. These parents are forced to send their children to a public school because of the child's handicap. These children are then denied a daily Christian environment and fellowship because most Christian schools cannot or will not supply a program for them.

Every child must be included

In Ontario there is a booklet published by the Ministry of Education, *Education* which, in its *"Exceptional Pupils"* chapter outlines that every child identified as exceptional has the right to the programs or services that he or she may require. An amendment to the Education Act (1980), known as Bill 82 requires that all school boards offer appropriate special education programs.

Despite what the law recognizes and what Christian school handbooks say, our child was unable to obtain special education in our local Christian school.

When our oldest child was to go to high school, we questioned whether we could afford to send him to Christian high in view of his below average marks and effort. We were told by the school's staff that we could not afford not to send him. So we sent him. By the time our third child was of the same age, we never questioned the decision. We knew then the price of non-Christian education from the experiences of our second child, who is handicapped and attended a public school. We are still paying for that experience. She missed all of elementary and high school years in a Christian school.

For 12 years, we had the commercial Christmas brought to our house through Christmas parties that consisted of Santa Claus and dances. For 12 years, the Easter Bunny hid eggs in our house and we had a very disappointed child on Easter morning because she could not find any eggs.

Our daughter also paid the price when the school choir sang at a festival and the choir director pulled her aside and told her she could not sing a particular song because her parents didn't approve of it. (The song was entitled, "Hey God, I'm talking to You.) The social phrase of today, "oh my God" has been heard at our house more than once.

Who can afford the price?

We hate to see other people with handicapped children pay the same price. It is a very high and none of us can afford it. After all, these children are also covenant children.

In 1940 there were two Christian school societies in Ontario. They came into existence because of a dream and faith of a handful of dedicated parents. After the elementary school came the high school, offering a general course and now it has advanced and basic programs. A few years ago a Christian college was also started in Ontario.

There are currently over 10,000 students in the Christian education system. But what about our handicapped children? Where are they?

The children with learning disabilities — dyslexia, trainable retarded, cerebral palsy, deaf, blind, etc. What about these children? Are they not allowed to benefit from Christian education?

There are plenty of children like ours. Do their parents feel rejected, ashamed, apologetic, frustrated, angry, bitter, disappointed, fearful, lonely? Does Hitler's theory come forward in their minds — that only the perfect are wanted in our Christian school societies?

In light of what our handbooks say in their constitutions and student admission policies, the Christian schools have not done their duty. With the implications of Bill 82, they don't have to because Christian schools are not recognized as having official boards. Yet as Christians, special education is a must.

Let us become one in the Lord and provide Christian education for all His covenant children.

Photo: *Youth* by UNESCO

"Children with learning disabilities ... Are they not allowed to benefit from Christian education?"

What the handbooks say

"The child is entrusted to the parents by God. Children of the Christian home are a heritage of the Lord and share in the promise and demands of the covenant. Needing direction, correction and instruction, these children ought to receive Christian education.

"The primary aim of a Christian parent in securing the education of his child should be to give him a Christ-centred education.

"Christian parents, when seeking help in the education of their children should seek those individuals and institutions which can provide a Christian education for the student.

"The responsibility for maintaining such institutions rests on the entire Christian community."

Andy and Diane Regnerus, with their five children, live in Dundas, Ontario. Andy is a member of the local Christian school board. Diane is a member of an ad hoc committee for special education with the Ontario Alliance of Christian Schools. The Regneruses are also interested in establishing a support group for parents of handicapped children who cannot attend Christian schools. Their address is: R.R. 2, Dundas, ON L9H 5E2. Phone: (416) 628-0111.

See pages 10 and 11 for stories on how a school society in B.C. is leading the way in North American Christian special education.

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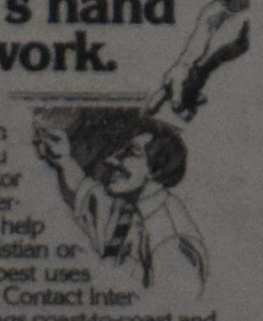

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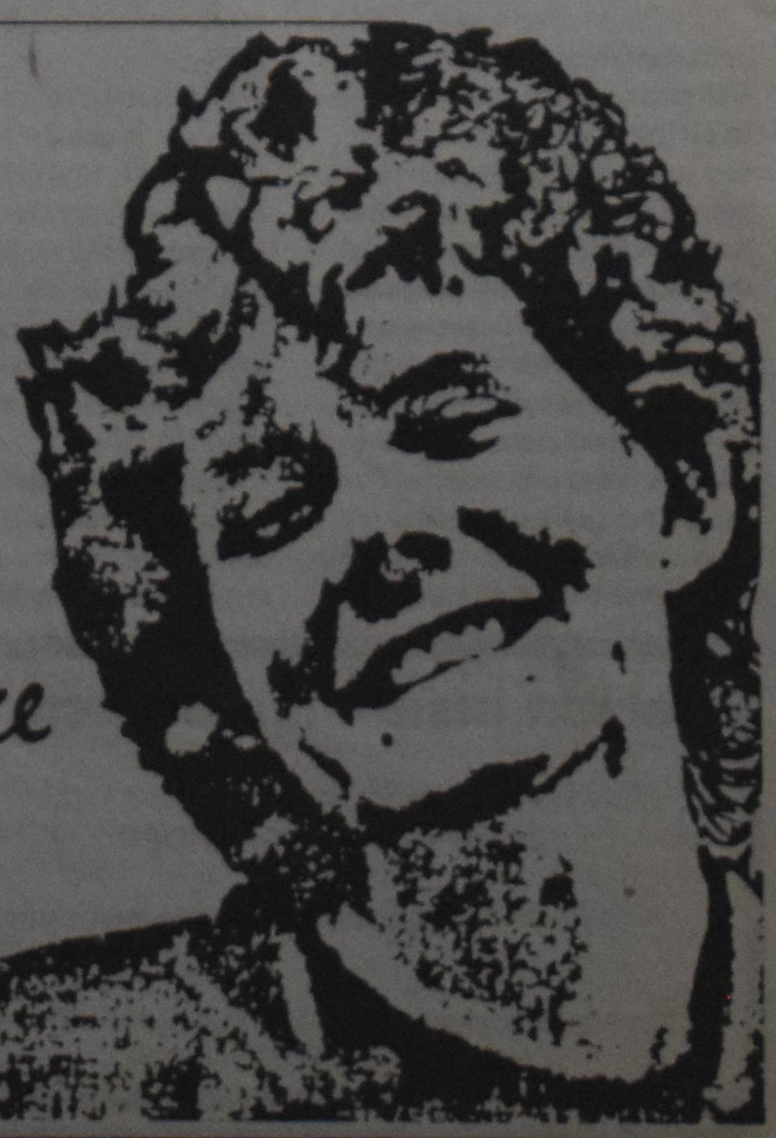


Education

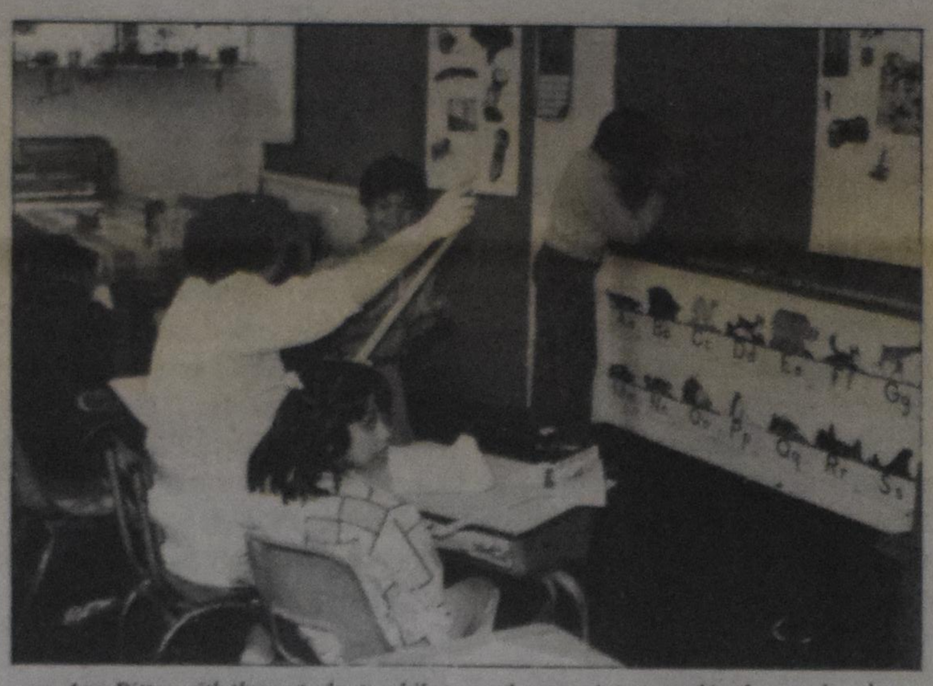
Ann Bitter teaching Kirstin math on one-to-one basis.

History of the special unit

John Knox Christian School, Burnaby, B.C.

The need for specialized programs for students at all levels of intelligence has been there for as long as schools exist. In The Netherlands such programs have been around for a long time, and a wide range of schools are available to choose from. However, when in the post-war years Christian schools were established in North America, there was no money for special classes. Children who did not fit into the regular class either struggled along or were sent to public schools.

Many parents and educators were concerned about this for years and looked at possibilities of offering Christian education to *all* children of the Christian community.



Ann Bitter with three students while two others are integrated in the regular class for a short period.

In the fall of 1974, Ann Bultsma took the bold step of giving private instruction to one student. The principal of John Knox Christian School in Burnaby, Mr. de Regt, offered the use of classroom space and with his support this program got off to a good start. Just one year later, seven students were enrolled in the class. For those seven — it was a wonderful experience to finally be in a class in which they did not have to compete but could learn at their own level. With the help of enthusiastic and able volunteers, Ann Bultsma taught the special unit for five years until her retirement in 1979.

For the next two years the class was taught by Ms. Quartel and in 1981, Maria Bitter graduated from Dordt College with a real interest in special education. She has taught the class for five years and, it is hoped, will continue to teach the special unit for many more years to come.

Some people have asked if it is financially possible to operate such a class. Looking at it from a strictly business point of view such a class is terribly expensive. But parents involved in Christian education have always held the belief that the value of Christian education may not and cannot be measured in dollars and cents. Also, the Christian Reformed churches in B.C. have been very supportive with regular offerings for JKC and the LOC. Some people have sent sizable donations over the years and God has allowed these programs to continue. Our prayer is that the programs may grow in the years to come and that eventually classes may be established for *all* children, who because of special needs, have no Christian school to which to go. **NM**

Christian education

Nel Molenaar

Our oldest daughter is considered to be a slow-learner. She struggled all through Christian elementary school, working very hard and even reviewing with us at home every evening. Still with all her best efforts, she remained at the bottom of the class.

So often the slow-learner and the mentally handicapped are lumped together into one category. There is however a world of difference. While the mentally handicapped, by and large, do not recognize various levels of accomplishment, the slow-learner is indeed very much aware of being different and therefore grows up feeling frustrated, inferior and disliking school.

During these difficult elementary school years very few options are open to such students and their parents. The Christian elementary school in Burnaby, B.C. had just opened a special class for slow-learners when our daughter was school age. At that time we did not see our way clear to drive from Langley to Burnaby twice every school day. The local public school also offered special classes, but we felt this to be the wrong choice as well. Slow-learners because of their low self-esteem, are desperately seeking friendship and recognition. They will go to great lengths to please others and in so doing, become easy prey for such lines as, "if you don't ... I won't be your friend." We felt it would be very easy for our daughter to fall in with the wrong crowd, and therefore decided to leave her in the regular program in the local Christian elementary school.

A new person

As our daughter grew older, we worried a great deal about her future, particularly about her secondary education. But God provided an answer in allowing the Fraser Valley Christian High school to open a special learning opportunities class for those slow-learners who were still attending the special class in Burnaby, even though some were much too old for elementary school.

So, in the fall of 1982, our daughter enrolled at FVCH. At the request of the first-year students, who objected to the word "special," the name of the class had been changed from Special Learning Opportunities Class to Learning Opportunities Class, or LOC for short. Ingrid needed a few weeks to get used to LOC, but once she realized that she could handle the material, she became a new person, happy and learning self-confidence. We are so grateful that she may be a part of this class, entering her fifth and final year this September.

The LOC currently has an enrolment of seven students between the ages of 14 and 19, each working at their own level. Although some of the courses can be taught to the entire class (Bible, P.E., current events, etc.) there are at least five other subjects to be taught at seven levels, each day. Some may think that teaching such a small class is a piece of cake, but considering all the different courses and the varied content, it is mind-boggling how one teacher can handle it all. Besides teaching all these courses, much time is spent in teaching life-skills, such as cooking, baking, banking, sex education, home making.

Wherever possible, the LOC students are integrated into the regular program. For some this has proved to be a real success socially, for others it was more difficult. Each student, upon reaching the level of maturity and education at which time he or she should move on (regardless of the number of years spent in LOC) graduates, receives a modified diploma, in the same ceremony as the grade 12 students. That is a proud moment for students, parents and teacher.

A long trip

In the last eight years or so, the Christian schools in Fraser Valley, B.C., have made use of a complex transportation system, serving two high schools and three elementary schools. Because of this, it was made possible to enrol one of our younger daughters in the slow-learners class of the John Knox Christian School (JKCS) in Burnaby. Since the fall of 1985, when Kirstin was six years old, she has attended that class. Every morning she hops on the bus with her brothers and sisters, transfers onto a second bus by herself and at the end of that route, she and two classmates continue the trip to Burnaby in the car of one of the busdrivers who lives close to the school. The students lose half-an-hour of classroom time each morning and again in the

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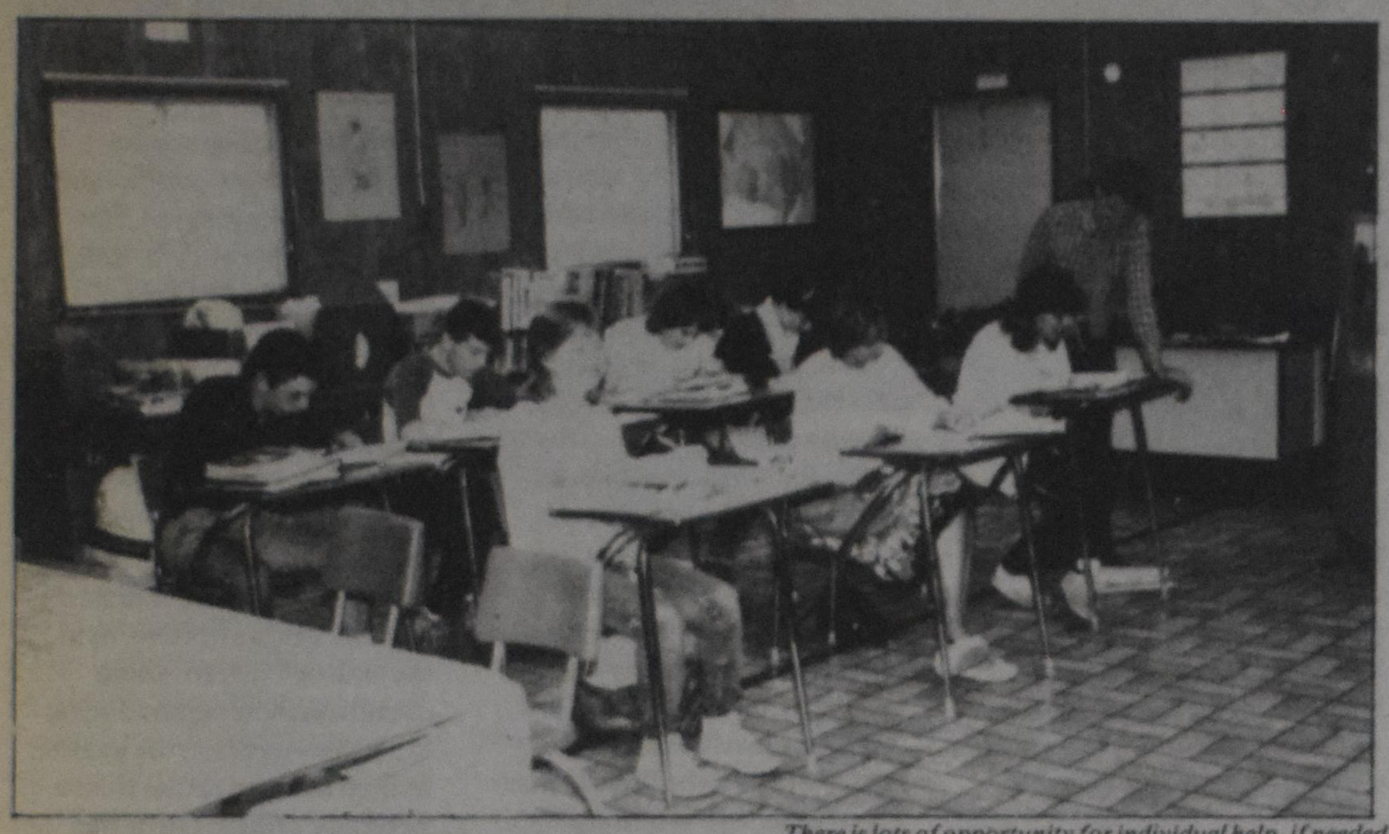


There is lots of opportunity for individual help, if needed.

afternoon to allow the driver to start his route on time again. There is about as much time spent in travelling as there is in classroom time — that is a real drawback. However, we and all the other parents are so pleased with the program that we gladly put up with whatever transportation is available.

The Special Unit at JKC currently has an enrolment of five students between the ages of seven and 14, and as in LOC, they receive mostly individual education. In some of the non-academic subjects the students integrate into the regular classes at age-appropriate levels. Our daughter spends some time each day in Grade 1. Last year it was difficult for her, but this year she can handle it very well, even feeling at times that she must help the other students. Kirstin can hardly wait until the fall so that she can spend some time in Grade 2.

While in the LOC, all students are teenagers and basically have many things in common. In the JKC class, there is such a wide age-range that we marvel at how well that group works together. They too learn some pretty neat life-skills such as sharing and caring (food bank and orphan fund) shopping, appropriate behaviour, manners, etc.

Since our daughter joined the class at JKC, she has come a long way in her reading and math skills. Because she has always been in special classes, even at the pre-school level, she never had that feeling of not being able to do what classmates do, and so she has a very healthy measure of self-confidence.

Kirstin loves school and on the rare occasion that she cannot attend because of transportation problems, she always asks her teacher for a pile of homework to do at home.

We look forward to seeing Kirstin continue her education, both at JKC and, when she turns 14 years old, in the LOC at Fraser Valley Christian High.

In the past several years we have talked with many parents who have had children in other programs and have since switched to JKC or LOC. In our family we have children enrolled in three Christian schools as well as in two public schools which offer classes for the mentally handicapped and the hearing impaired. So we have been able to make a fair and honest comparison between the different programs offered. *No* other program compares to these two classes which offer Christian education for those who have waited so long.

I pray that in the years to come many parents may consider enrolling their children in one or both of these programs. You will find it to be a real blessing for your slow-learning child.

Are you a Christian parent whose child has special educational needs? Please read on!

John Knox Christian School (Burnaby Campus) and the Fraser Valley Christian High School have 425 students in grades 1 - 12 and each has a special education class for the slow learner. They draw from a variety of churches: Christian Reformed, Lutheran, Presbyterian, Burnaby Fellowship, Pentecostal, Anglican, Baptist, Alliance, Church of the Nazarene, as well as Gospel.

Our special education classes are intended to provide the slow learner with opportunity to learn with personalized instruction. Each student is assessed and receives a personalized educational plan to suit that student's learning needs. John Knox Christian School provides this special education for children aged six to 14 and Fraser Valley Christian High School for children 14 to 20. Each has a small class with a fully-qualified special education teacher.

A major portion of these programs are spent working through the following Functional Academics: reading, language, arts, spelling and math. Bible class will be led in a study and discussion format. The remainder of the course is designed to work through many life skills such as banking, shopping, home management, etc. These courses will try to provide students with the basic life skills that are necessary for more independent living. The opportunity is available for some students to be integrated with the mainstream in other subject areas.

While receiving personalized instruction, it is hoped each child may experience optimum growth and learning and develop a life of obedience to God.

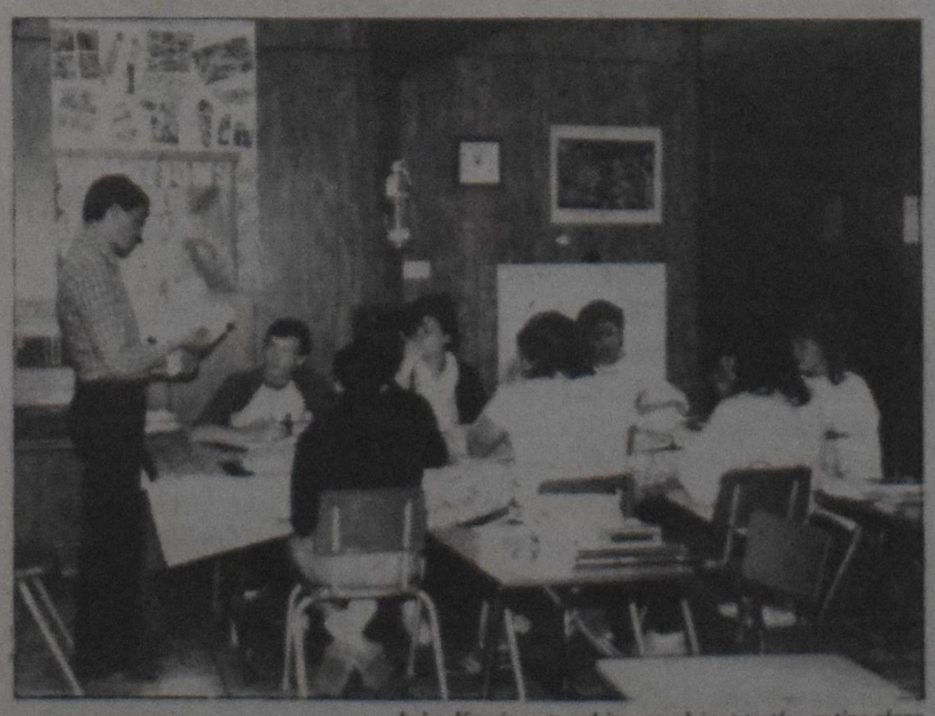
The Bible clearly states that man was created in the image of God. Genesis 1:27 reads, "So God created them in his own image; in the image of God He created them ...." Though all are created in His image, each child is different from the other! Each child is an individual with individual gifts, talents and characteristics received from his/her creator.

History of the Learning Opportunities Class

Fraser Valley Christian High

When in 1980 it was found that several students attending the slow-learners class at John Knox in Burnaby were getting too old for elementary school, a committee was set up to look into alternatives. As a result, in the fall of 1981 Fraser Valley Christian High school opened a special learning opportunities class for eight slow-learners above the age of 14. I have been told that this is the only such program within the Christian school system in all of North America. A teacher was hired, straight out of college, but who had extensive experience in summer work looking after the intellectually handicapped. It was indeed a good choice to hire John Koning, and in the five years since the start of LOC he has done a superb job teaching, counselling, and being a support to parents and foster parents.

The entire curriculum has been developed and implemented with the following purpose in mind:



John Koning, teaching a subject to the entire class.

1. Christian education ought to be available for the entire student-age population of the supporting Christian community.

2. The class shall provide a place for basic continuing education. (Such a program does not entail graduating from grade 12).

3. The program is located on the highschool premises to help students develop socially with others in their age group as much as possible.

4. These students can make a valuable contribution to the student body.

The goals set out for the program are geared towards the needs and skills of each individual student:

1. To impart basic information to the students which will equip them in leading them to a happy Christian life.

2. Throughout the course, time will be spent in developing appropriate social skills.

3. Each student will have the opportunity to continue in the area of functional academics (reading, spelling, math) from their present level.

4. The program will provide students with the basic life-skills that are so necessary for independent living.

Unique programs

As a parent, I know that each of these goals have been carefully kept in mind in the day-to-day education of the students. Some parents have allowed their teenagers to board hundreds of miles away from home so that they could receive the Christian education geared toward their child's special needs. One grandmother (who raises her grandson who attends the LOC) thanks God for this class because there is *no* place where students can receive this kind of education.

NM

Andy and Nel Molenaar and their eight adopted children live on a four-and-a-half-acre farm that houses 62,000 chickens in Fort Langley, B.C.

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Feature

The liberation of theology

An evangelical response to theologies of liberation in the mid-eighties

G. Stewart McIntosh

The following article has been excerpted from the summer 1986 issue of Bulletin, a publication of the International Council for the Promotion of Christian Higher Education.

Theologies of Liberation (hereafter, TL) have dominated the theological scene for almost two decades now, and it seems appropriate that in a world where change is increasingly measured by the rate of change itself, we should look again at TL and ask ourselves the question whether they have the wherewithal to respond to the world of the mid-eighties and beyond ....

"The beautiful paradigm of the Exodus is so often caricatured as a mere peasant revolt."

TL depends on social sciences

The fundamental question we have to answer is whether theology is autonomous or dependent. I think we would freely admit to some dependence in theology. Traditionally, theology has been dependent on philosophy — witness the seven years of philosophical training in many Catholic seminaries.

In TL that dependence has shifted to the social sciences. Witness the emphasis on social sciences rather than philosophy in our seminaries now. TL locks itself into "reality" known by the social sciences and not by metaphysics. In these sciences, historical materialism leads the way to a one(-sided) "world-view ..."

Theological dependence on philosophies, whether those of idealism or historical materialism, must be condemned when the metaphysical tail begins to wag the dog! Both Hellenists and Judaizers were seen in the early church as heretics. To survive in the eighties and to be light and salt, the Latin American theological scene must be more radical and less dependent on any ideological presupposition. It is here that we all must turn again and look a little more closely at the Word of God. But here, too, TL must ask itself whether it has the wherewithal to respond to the challenges of the late eighties.

Emphasis on orthopraxis

TL did well in the late sixties to awaken evangelicals to the existence of the Old Testament and the emphasis on orthopraxis. There were evangelical schools that had forgotten these elements. I will remember being taught that evangelism was the missionaries' only priority, that all school, hospital and literacy programs were to be kept to a minimum or done away with, etc. TL's exegesis of the OT on justice, the poor, etc., was innovative and challenging. Evangelicals, in many cases, had been content to purchase and read their 19-century devotional commentaries "James, Faucett and Brown" in Spanish, and leave it at that.

However, during the late seventies the quest for exegesis seems to have faded. One wonders whether orthopraxis has been so ruthlessly adhered to that it has made the Word of God unnecessary, in the same way some charismatics have found Scripture to be superfluous with the abundance of new revelations.

Exodus paradigm abused

Or is it that the standardization of interpretation of the paradigms makes deeper incursions into the Word dangerous? ... The beautiful paradigm of the Exodus is so often caricatured as a mere peasant revolt which owes all its success to the solidarity of the Israelites and the leadership of Moses.

A closer reading of the Word of God, while not denying the categories of people, shows that equal judgment falls not only upon oppressed peasant and oppressor but also upon their goods and their land. It appears that it is due to grace, rather than inherent right or worthiness, that Israel is brought out with a mighty hand.

This standardized interpretation betrays a theological position, and it is in relation to this theological position that TL ultimately will or will not show its inherent worth in the constantly changing world of the late eighties.

Genesis informs Exodus

Conservative evangelicals, along with others, have always believed in the integrity of the Word of God. To merely use the Exodus as the paradigm for the rest of Scripture and history, assumes that God begins His revelation in Exodus and that Genesis is merely a re-reading of earlier events in light of Exodus 3. This distorts our knowledge of God and His revelation.

Genesis, particularly its first chapters, provides us with seminal material that we cannot know about the cosmos, man, society, and God in any other way. Precisely from Genesis, for example, we know that man is distorted and that we should not be surprised to discover in the Exodus that a peasant revolt is not enough to bring about Israel's escape from Egypt. Neither should we be surprised, in light of Genesis, to find that liberation is only partial, because also this world or cosmos in which we live continues to bear the marks of sin.

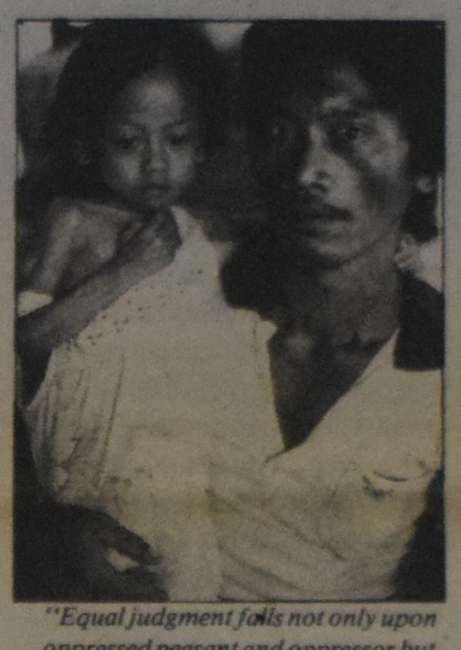
Closer to the Word

The challenges of the eighties, in which the domination of technology in the spheres of electronics and information are much greater perhaps than the Marxist domination of economic factors in society, rather than driving us to a secularization of the Word of God should drive us actually closer to this Word because the latter is still God-breathed in a peculiar way.

This Word of God will allow us in the eighties to speak and act with humility and authority. Orthodoxy and orthopraxis have never been separate in the Word of God. The Lord Jesus Christ is our example, and in Him these two functions are perfectly fused. He is the Logos and the Word, the Wisdom of God and the Power of God, the light and the life of man, etc. When we divorce *logia* and *praxis*, we do so at our peril ....

History is important

TL has rightly emphasized the importance of history in relation to theology. It is disgraceful to think that in a particular evangelical seminary in Latin America no history of the church in Latin America has ever been taught, while its students were well-versed in the finer points of Scottish Reformation! TL has changed all that. Yet history still remains an enigma. TL's view of history might be summed up in a trinity of ideas: there is only one history; man is the maker of history; and history presents man with an "open future."



"Equal judgment falls not only upon oppressed peasant and oppressor but also upon their goods and their land."

History is linear

Suffice it to say that in emphasizing the scourge of Western dualism in thought and action, TL has performed a useful service for twentieth-century man. However, if by a unified or one-history TL means that God is to be seen only in the acts of man and in secular life, then it will have failed to see God in history in a proper way.

God is present in creation, and He is present in miracles (we must recall that although miracles are abhorrent to secular man, they are no problem for vast numbers of people and regions in Latin America!). History is integral, not unitary. In this area of history, at least some theologians of TL have had to bow their knees to popular religion, mariolatry, and messianic movements.

With respect to man, the maker of history, and the open future that lies before him, the late eighties may prove, as in the case of Chile for some liberation theologians during the late seventies, to be a rather limited horizon rather than a sweeping bringing in of the Kingdom. As conservative evangelicals, although often at loggerheads with each other on details, we see history as linear, teleological, and eschatological in nature. This does not mean that we can stand back and watch an inevitable destiny fulfil itself; it does mean, however, that the end is God, not man; full and impartial justice; and something far better than man's mere devising. It also means the full and perfect appearing of our Lord and Saviour, Jesus Christ. It means that we shall be like Him, for we shall see Him, to use the Hebraic expression, "face to face." Both Marxism and Christianity have a utopia for their goal. It remains to be seen which one has the best long-term prospect!

Conclusion

It would be fair to say that the theologies of liberation have aroused theologians and theology from their dogmatic slumbers of the previous decades. They have put orthopraxis back into spineless Christianity and have tried to rescue Roman Catholicism from its fading glories in Latin America. They have opted for a one-sided way of doing theology with a monistic world-view. If this option is right, then our options are wrong. If there are other ways of doing theology, then TL will have to retreat and begin to build on wider foundations and a closer observance of the Word of God.

"[The] Word of God will allow us in the eighties to speak and act with humility and authority."

It is easy to see the mote in the eyes of others! Evangelicals must recognize that there can be no escape in the eighties for us either. We, too, must return to the praxis of the Word, and for our paradigm we need not look further than the cross ....

Dr. McIntosh taught for several years in the Department of Missiology at the Lima Evangelical Seminary, Lima, Peru. Recently, he returned to Scotland.

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Community

Canadian Reformed nursing home opens in idyllic setting

Marian Van Til
from a report by the Canadian Reformed Society for a Home for the Aged, Inc.

BURLINGTON, Ont. — The last 15 months have not been easy for the board of the Canadian Reformed Society for a Home for the Aged. But they were able to carry out their mandate, purchasing a nursing home in a country setting on eight acres of land.

In June, the society opened the 33-bed Mount Nemo Lodge under license from the Ministry of Health. Board chairman Tony Vanderhout declared that opening day to be "a day of remembrance and gratitude," and offered thanks to God for the accomplishment.

This official opening was different than most in that the home is not new; it's merely experiencing a "new beginning." Vanderhout noted that Christians are "instructed to be charitable and hospitable and to share the riches we have received with others, and in doing so [become] living witnesses of our Saviour ...."

Main entrance, Mount Nemo Lodge Nursing Home, Burlington, Ontario.

Vanderhout expressed the hope that the nursing home capacity may be expanded to "a more realistic and cost-efficient number of nursing beds." One of the buildings on the Mount Nemo property will be rented to the Anchor Society for the Handicapped as a group home for handicapped people.

Information about nursing care, rates and accommodation, social activities and spiritual care at Mount Nemo Lodge can be obtained by calling 416-335-3636 or writing to Mount Nemo Lodge Nursing Home, R.R.#2, Milton, Ontario L9T 2X6. Mount Nemo may be visited at 4486 Guelph Line, Burlington, Ontario.

Oldest biblical text deciphered in Jerusalem

TORONTO (Israel Travel News) — Two silver scrolls from the seventh century B.C.E. have recently been deciphered in Jerusalem at the Israel Museum. The silver plaques bear the oldest biblical inscriptions ever found and pre-date the renowned Dead Sea Scrolls by 400 years.

The amulets were among a treasure trove discovered in 1979 by archaeologist Gabriel Barkai in a First Temple period family tomb below the Scottish Church in the Hinnom Valley. Nearly 1,000 archaeological objects were discovered on this sight, including personal possessions of the deceased, pottery and glass vessels and a rich variety of jewelry.

The scrolls had been tightly rolled and for two months experts were unable to open the fragile silver objects. Archaeologists specializing in the restoration of ancient finds ultimately succeeded in unravelling the silver cylinders. With the assistance of Ada Yardeni, an expert in First Century period script, Barkai was able to discern the Tetra Grammaton, the Hebrew name for the Deity. Fragments of the priestly benediction from the book of Numbers were deciphered on both objects and are almost identical to the text in use today.

One scroll appeared to be 3.8 inches in height, the second 1.5 inches. Further examination led scholars to conclude that in all likelihood each scroll originally contained 19 lines. The amulets are comprised of 99 per cent silver mixed with one per cent copper. There was a small aperture in the centre through which a string could be threaded and worn around the neck. Barkai speculates that these may have been the forerunner of teffilin, phylacteries, used today during morning prayers. These are the only objects of this kind from the First Temple period ever found in archaeological excavations.

The excavation of the nine burial caves in the Valley of Hinnom indicates that the caves have been in continuous use with brief lapses for the entombment of the dead from the First Temple period through the Roman period. Indeed they reflect the lifestyle of a wealthy Jerusalem family and throw new light on life in Jerusalem after the destruction of the city and the exile of most of its population to Babylonia. The amulets are on display at the Israel Museum.

A senior home for the swift of heart

Photo: Bert Witvoet

The opening ceremonies at Tabitha Homes

Bert Witvoet

ST. CATHARINES, Ont. — The Christian Senior Citizens Homes Society of St. Catharines has opened its second complex of homes for the elderly. "Tabitha Homes" was officially opened on Friday morning, August 15. Some 150 people were in attendance as the president of the society, Paul van Vliet, welcomed the dignitaries and guests.

Jacob Bout, President of "Tabitha Homes" and the real instigator of the project, gave the audience a brief history of the development. It took six years from the time the plans were first presented to build a home on the landlocked two-and-a-half-acre parcel of land behind Trinity Christian Reformed Church. At one time Bout almost gave up. But then suddenly a cheque from Canada Mortgage and Housing Corporation came through the mail to the tune of $10,660, and the project was on its way.

The unique feature of the complex is that it also houses 10 apartments for needy families. The government has pledged $127,932 for the next 35 years to help pay "Tabitha Homes" meet its expenses when tenants are unable to pay the rent or part of it. The home itself has been financed to the tune of $1,610,801 on which the society pays two per cent interest only.

"Tabitha Homes" features a total of three two-bedroom apartments, 23 one-bedroom apartments and 10 family units in a separate wing. The other home owned by the society, "Sunset Homes," has 54 one-bedroom apartments.

The people attending the opening of "Tabitha Homes" were told that the name was taken from a New Testament person who was known for her willingness to serve. Ben Vandezande, representing the City of St. Catharines, said that "Tabitha" means "swift as a gazelle." He thought that in spite of old age slowing down things a bit for the residents, they might still be spiritually swift to make the most important contribution of their life.

The Honourable Minister of Environment, James Bradley, briefly addressed the crowd, as did some members of CMHC.

The architect firm for the building was Williams, Woodruff and Almes; the builder, Brouwer's Construction "81," all of them from St. Catharines.

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Fall: Dr. Harry Fernhout: Old Testament
Mondays from 7 to 10 p.m., September 15 - December 15
Winter: Dr. George Vandervelde: New Testament
Mondays from 7 to 10 p.m., January 12 - April 13

EDUCATION

Fall: Dr. Harry Fernhout: Moral Values Education in Christian Perspective
Wednesdays from 7 to 10 p.m., September 17 - December 17
Winter: Dr. Harry Fernhout: Central Issues in Christian Philosophy of Education
Tuesdays from 7 to 10 p.m., January 13 - April 14

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Fall: Dr. James Olthuis: Human Nature, Counselling, and the Christian Faith
Tuesdays from 7 to 10 p.m., September 17 - December 17
Winter: Dr. Stan Skarsten: Marriage and Marital Therapy
Wednesdays from 7 to 10 p.m., January 14 - April 15
Summer 1987: Dr. Mary Stewart Van Leeuwen: Survey of Contemporary Psychology
Days, June 29 - July 17

ICS
Institute for Christian Studies

small talk

Alice Los

An evening with Orville and Mabel

In our mini-household, going out for dinner is a rarely exercised option. I suppose that's because we like to see a more durable return on our money. However, the other night the exception proved the rule when, for no other reason than to celebrate life and each other, we invited a young couple out for a meal. We chose a simple restaurant somewhat off the beaten path, but with a good name.

Sensible precaution

The bright summer day had given way to clouds and rain when we collected our daughter and her husband and the four of us set out to discover what the kitchen of the Valley's Inn had to offer.

On impulse, I had reserved a table and when we found the Inn's small parking lot without room to spare and had to leave our Honda on the shoulder of the road, that seemed to have been a sensible precaution. All the same, we were puzzled. The place couldn't be *that* good, could it, that on an ordinary weekday's night so many people would forsake hearth and home and microwaves to drive those many miles into the heart of Eastern Ontario's countryside just for a bite to eat?!

Amicable togetherness

Once inside, the four of us lingered at the entrance, trying to adjust our eyes to the semi-darkness which is supposed to create the right atmosphere for culinary events. Then, a big sign that must have taken the ink of at least one magic marker, slowly came into focus. "Happy Anniversary to Orville and Mabel," it said with the number "45" circled by pink and white Kleenex roses.

We had landed in the middle of a party that was to happily share the restaurant's one and only room with us and a few other stray guests, all discreetly tucked away behind the head table and the backs of the honoured guests and their immediate family.

The small card which had kept our table waiting, advised us to enjoy the evening with our guests and, after a brief discussion, we decided to do just that. If the revelers were not bothered by our presence, we would certainly not be inhibited by theirs but instead opt for amicable togetherness.

A proper couple

While we waited for our orders to be taken and filled, we settled in for some wonderful eavesdropping that, try as we might have, could not be avoided. Soon we discovered that the whole affair had been a surprise for the elderly but still handsome couple.

He was a local businessman we deducted from the speeches and quick one-liners. She was characteristic, we thought, of the wife of a small town's prominent citizen. Simply but well-groomed, her white hair permanently waved in time-honoured fashion, she moved with confidence from table to table among her friends and neighbours as protocol, dating from North America's settler's days, dictates.

They were a properly church-going family too because when their minister was called upon, he spoke as an old friend.

Communal oohing

The unveiling of the Big Present, for which all who had been invited had duly chipped in when Betsy Barlow came to ask, was one of the evening's greater moments. When the last of the wrapping paper fell to the floor, the general din was lowered to a hush and we, together with the other ordinary diners, paused too, forks in the air.

We watched shamelessly or, as I prefer to think, with neighbourly interest grown from a few hours of close proximity. We joined in the sounds of approval when Mabel held up some silver-plated dish and we chuckled with the others when she said, "Well, I declare! How in the world did you know?!"

Final touch

For us, that seemed like a proper conclusion to the evening and we rose to leave. Just then, Orville and Mabel also stood and turned, which put us face to face. Promptly we added our best wishes to the many they had already received. Beaming, and always the businessman, Orville responded, "Orville Bellamy, of Orville's Donut Shop on Main Street. Try them, you'll like them!" We promised we would.

When we stepped out into the stormy evening we considered the double return on our tab: a good and hearty meal dished up with a generous slice of rural Canadian life and tradition.

Satisfied, we headed home.

Alice Los is a housewife living in Kemptville, Ontario.

Movie gives witches a bad name?

BOSTON, Mass. (EP)— Witches are protesting a film being shot in Boston because it portrays a negative image of witches.

The film, based on John Updike's novel *The Witches of Eastwick*, is being filmed in Massachusetts; the state's film bureau lobbied Warner Brothers to film the movie in the state. Jack Nicholson is its star and the film began shooting in July.

The book "portrays a false image of witches," said Kathryn Theatana, one of 30 witches protesting June 4 outside the film bureau office. In the novel, witches turn their husbands to dust. Another witch, Paul Swilling, said the protest was "not so much an action against the film as an action to educate people." What message do the witches hope to convey? "Witches are not evil or satanic," contends Laurie Cabot, of Salem, Massachusetts.

As many as 100,000 people in the U.S. may be involved in witchcraft. As witches, some dressed in black, marched in protest, a passer-by asked, "Are you good witches or bad witches?" "Good witches,' they sang out.

Cinema summaries

Marian Van Til

Flight of the Navigator

Rated Parental Guidance
Stars Joey Cramer, Cliff De Young
Produced by Walt Disney Productions

Flight of the Navigator is a delightful Disney film which most adults will enjoy as much as children will. (It's probably rated *PG* rather than *Family* because very young children will not understand it or may be scared by it.)

The plot puts one in mind of the Rip Van Winkle story, albeit in super-modern garb. "The Navigator" is a 12-year-old boy who, through a fall into a ravine, is knocked unconscious. When he awakens it is eight years later. (That alone provides great potential for drama: he has been declared dead, his bratty little brother becomes his 16-year-old confidant, and his parents have aged considerably — all unsettling but intriguing.)

Where has he been for eight years? That's what his parents and the police would like to know.

It turns out he's been travelling the galaxy with a space friend from a distant planet. That friend (who doesn't seem to exist apart from his/her/its spacecraft) has been on a mission to collect and study specimens from various planets, afterwards dropping them off again at their homes, safe and sound, at the precise moment at which they were picked up. However, the boy's human body, the alien surmises, is too fragile for time travel.

As the result of another problem, the boy has all the navigational information the alien needs to return home. It takes a long time for all this to be sorted out, for the boy to accept the alien's friendship, and for them to team up for the benefit of them both — much to NASA's chagrin. (NASA, the U.S. space agency, represents the bad guys who are not beyond violating the freedom of the boy, his family and the alien, to acquire new scientific data.)

Along the way there are some surprising twists, thoroughly engrossing adventures and a healthy emphasis on friendship and close familial relationships without overemphasis on special effects.

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NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Birthdays

September 3, 1986

"Children's children are a crown to the aged, and parents are the pride of their children." (Prov. 17:6 NIV)

Mother

Congratulations and much love on your

80th birthday!

Thanks

KOENE: We would like to thank all our relatives and friends for all the flowers, cards and best wishes given for our 50th anniversary. We would especially like to thank our children and grandchildren for all they did to make our day so special. Above all we thank God, from whom all blessings flow, for His care and guidance through our life together.

Mr. and Mrs. Adrian Koene, 40 Highland Dr., Chatham, Ont.

Births

CUPIDO: We, Peter and Joanne, praise and thank God for blessing us with our second child, a son, MARK ANDREW. Born June 17, 1986, weighing 8 lbs. 9 oz. He has been gladly welcomed by his sister Nadine. Sharing our joy with us are his grandparents: Mr. and Mrs. Andrew Cupido of Edmonton, Alta., and Mr. and Mrs. Jess Vanderveen of Abbotsford, B.C.

"For the Lord is good and His love endures forever, His faithfulness continues to all generations." (Psalm 100:5)

Home address: 10401-162 St., Edmonton, AB T5P 3M4

MEDSKER: "Children are a gift from the Lord." (Psalm 127:3)

With great joy and thankfulness to God, our creator and giver of life, we, Ken and Marge (nee Smids), are happy to announce the birth of our third child, NOEL ELISABETH, born June 15, 1986, weighing 7 lbs. 4 oz. Noel is the third grandchild for Mr. and Mrs. Jerald Medsker of Martinsville, IL and 11th grandchild for Mr. and Mrs. J. Smids of Sarnia, Ont. Noel is a great-granddaughter for Mrs. Laura Medsker of Jasonville, IN and Mr. and Mrs. Klaas Bos of Brampton, Ont. Noel is a new sister to Laura and Megan, and a new cousin for Elicia, Kevin, Stephen, Shanleigh, Karin, Heidi, Johannes and Jacqueline.

O Christ, Thyself a child
Within an earthly home,
With heart still undefiled,
Thou didst to manhood come,
Our children bless, in every place,
That they may all behold Thy face,
And knowing Thee may grow in grace.

— Taken from the hymn "Our Father by Whose Name" by F. Bland Tucker.

2951 Craigowan Rd., #2830, Victoria, B.C. V9B 1N1

Births

MULDER: Once again with much joy, we, Harry and Jane, thank and praise our heavenly Father for blessing us with our third child, another beautiful daughter, BRIANNA JANINE, born on July 16, 1986, weighing 8 lbs. 12 oz. Her big brother and sister, Devin and Sheena, are just as excited about her arrival as we are. Proud grandparents are Mr. and Mrs. Ben Vermeer of Lowbanks, Ont., and Mr. and Mrs. John Mulder of St. Catharines, Ont.

Home address: 1274 Marygrove Circle, Ottawa, ON K2C 2C9

Anniversaries

Congratulations to John and Grace Benjamins (nee VanderSleen) who will celebrate, D.V., their 60th wedding anniversary on September 18, 1986.

Hoogeveen Mitchell
1926 September 18 1986

"Many, O Lord, my God, are the wonders you have done. The things you planned for us no one can recount to you; were I to speak and tell of them, they would be too many to declare." (Psalm 40:5)

On September 18, 1986, we hope to celebrate the 60th wedding anniversary of our parents, grandparents and great-grandparents,

JOHN and GRACE BENJAMINS
(nee VanderSleen)

Congratulations!

Your loving children:

Jantje & Henk Schepers — Hoogeveen
Aaltje & Jan Vos — Hoogeveen
Tena & Rex Zomer — Beachville
Joan & Bert Lubbers — Seaforth
Alice Lubbers (nee Benjamins) — Wallaceburg
Grace Benjamins (nee Meinen) — Stratford
Gerrit Benjamins — Pembroke

and 40 grandchildren and 35 great-grandchildren

Open house is to be held on Saturday, September 13, 1986, at 2:00 until 4:30 p.m., at the Mitchell Community Centre on Wellington St., Mitchell.

Best wishes only, please.

"Do not withhold your mercy from them, O Lord." (Psalm 40:11)

Home address: 162 Quebec St., Mitchell, ON N0K 1N0

1961 July 27 1986

With joy and thanksgiving to our God, we wish to announce the 25th wedding anniversary of our parents,

DON and MARY HOEKSTRA
(nee Hogeterp)

May the Lord continue to bless them and keep them for many years to come.

Thank you Mom and Dad for your continued love, Christian support and prayers for us.

Congratulations Mom and Dad, with lots of love, your children:

Patricia & Jake Hasek — Newmarket
Trudy — at home
Erin — at home

R.R.#1, Port Perry, ON L0B 1N0

Anniversaries

1961 September 16 1986

With joy and thankfulness to our God, we rejoice with our parents,

JOHN and GRACE DE JONG
(nee Boeyenga)

on their 25th wedding anniversary. It is our prayer that God will bless them with many more years together to share with their family.

Congratulations Mom and Dad with lots of love from your children:

Debra
Teresa & Willy
Sandra
Tricia

Home address: 36 Callander Dr., Guelph, ON N1E 4H5

1951 September 3 1986

With joy and thanksgiving to the Lord, we wish to announce the 35th wedding anniversary of our parents and grandparents,

JOE and SIENI BOONSTRA
(nee Bakker)

With love and best wishes from:

Charlie & Diane Boonstra; Amanda, Joshua, Daniel — Troy, Ont.
Sylvia Barnard; Timmy — Hamilton, Ont.
Henry & Debbie Boonstra; Michael, Matthew, Melissa — Greensville, Ont.
Sid & Annette Boonstra; Tabitha — Millgrove, Ont.
Arnie Boonstra — at home
Karin Cook (girlfriend)
Chris Boonstra — at home
Jeff Hogeterp (fiance)

Home address: 47 Atkinson Blvd., Burlington, ON L7T 1W2

Hamilton Beamsville
1951 September 8 1986

"Take delight in the Lord, and He will give you the desires of your heart. Commit your way to the Lord, trust in Him, and He will act." (Psalm 37:4,5)

With thankfulness and joy we announce the 35th wedding anniversary of our parents and grandparents,

ARIE and CARLA KOORNNEEF
(nee Van Wely)

We rejoice that they have been blessed with many years of health and happiness together.

Congratulations Mom and Dad!

Alice & Don Klamer; Scott, Clinton, Lance, Lee — Beamsville
Adrian & Kathy Koornneef — Grimsby
Henry & Jo-Anne Koornneef; Diana, Karen, Michael — Grimsby
Fred & Evelyn Koornneef; Marcus — Grimsby
Caroline & Ron Eyk — Grimsby

Home address: R.R.#3, Greenlane Rd., Beamsville, ON L0R 1B0

Classifieds continued on next page

Anniversaries

Congratulations to Jurjen and Hielkje de Vries (nee Veerman) who will celebrate, D.V., their 50th wedding anniversary on October 15, 1986.

Oostermeer Cornwall, Ont.
1936 October 15 1986

Wedding text: "Happy is he whose help is the God of Jacob, whose hope is in the Lord His God." (Psalm 146:5)

With joy and thanksgiving to God for giving us such wonderful parents, we hope to celebrate with them as children, grandchildren and great-grandchildren their 50th wedding anniversary.

JURJEN and HIELKJE DE VRIES
(nee Veerman)

It is our prayer that the Lord will continue to bless and keep them for each other and for us, with love from:

Rinze & Iona de Vries; Jeff — R.R.1, Lunenberg, Ont.
Liz & Tim — Stitsville, Ont.
Margaret & Rick Markell — Brinston, Ont.
Andy & Linda de Vries; Cyndi, Michael, Julie — Cornwall, Ont.
Nick & Linda Van Dalen; Lisa, Tracy, Jamie — Cornwall, Ont.
Gerry & Helen Kleiboer; John, Jane, Julia — Prescott, Ont.

Also two great-grandchildren: Rene and Marsha.

Open house to be held Saturday, September 20, 1986, from 1:30 to 3:30 p.m., at the CRC hall, 2264 Pitt St., N.

Best wishes only, please.

Their home address: 3201 Bruce St., Cornwall, ON K6K 1M4

Obituaries

Heden behaagde het de Heere op te nemen in heerlijkheid mijn geliefde man, onze vader, groot- en overgrootvader

JAKOB TER HUIZEN

op de gezegende leeftijd van 88 jaar.

Holland Christian Homes, Brampton, Ont., 16 augustus, 1986.

L. ter Huizen-Moesker — Brampton, Ont.
Gep Pijpers-ter Huizen — Kitchener, Ont.
Luit ter Huizen — Glen Williams, Ont.

Kleinkinderen:

Ina & Henry de Moor — Grand Rapids, MI
Elly & Bob Luyk — Burlington, Ont.
Rob & Anna Pijpers — Sherwood Park, Alta.
Annette & Phil Schiedel — Kitchener, Ont.

en 12 achter-kleinkinderen.

De begrafenis heeft plaatsgevonden op 19 augustus, 1986, in Georgetown, Ont.

Correspondentie-adres: Mevr. L. ter Huizen-Moesker, 7900 McLaughlin Rd. S., Faith #209, Brampton, ON L6V 3N2

Anniversaries

Abbotsford
September 5, 1986

"But as for me and my house we will serve the Lord." (Joshua 24:15b)

With thankfulness to the Lord, on September 5, 1986, D.V., we hope to celebrate the 25th wedding anniversary of our parents,

HARRY and ANN VANDORP
(nee Huizing)

With love and congratulations from:

Rick & Christine Bomhof — Mississauga, Ont.
Karin — at home
Brian — at home

Home address: 33321 Downes Rd., Abbotsford, B.C. V2S 4N3

1946 1986

ABE and JACKIE WAMSTEEKER

were married 40 years ago in Pynacker, Zuid Holland on September 4, 1946.

This union was blessed by God above.

Six children they received to cherish and to love.

Peter & Wilma Wamsteeker; Richard, Darlene, Anthony — Mississauga, Ont.
Adrian & Tina Wamsteeker; Melanie, Skip — Meaford, Ont.
Henry & Jeannette Myderwyk; Kerri, Jodie — Cambridge, Ont.
Rex & Leah Wamsteeker; Nathan, Wendie, Lesley — Hagersville, Ont.
Michael & Shirley Keilough; Natasha — Hamilton, Ont.
Yvonne Wamsteeker & Henry Westerman — Oshawa, Ont.

Open house to be held on September 6, 1986, D.V., in the auditorium of the Zion CRC, 409 Adelaide St., E., Oshawa, Ont., from 7 till 9 p.m.

Best wishes only, please.

237 Thomas St., Oshawa, ON L1J 1M2

Obituaries

"Cast all your anxiety on Him because He cares for you." (I Peter 5:7)

On Thursday, July 24, 1986, our Lord called home our friend,

JAN BOOY

We pray that the Lord will comfort Freddy and her children.

Pete & Tina Feddema
Wick & Hennie Heuving
Ido & Helen Hoogendoorn
John & Willy Kamphuis
John & Deborah Opthof
Henry & Lammie Rumph
Bert & Jenny Smit
Bill & Betsy Witteveen
Klaas & Fenny Wierenga
Henry & Elly Zuidersma

Classifieds

Obituaries

1907 1986
1 Peter 5:7

DICK (Dirk) KRAMER

The Lord took him home suddenly on Sunday, August 17, 1986.
Beloved husband of Arlene Kramer.
Dear father of:
Andrew & Sandra Kramer — Baden
Gerda & John VandenBroeke — Thunder Bay
John Kramer — Kingston
Wanda & Robert Damsma — Teeswater
11 grandchildren and four great-grandchildren.
Predeceased by daughter-in-law Margaret
Home address: Apt. TT#410, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2

Suddenly at Burlington on Monday, August 18, 1986, the Lord called home His child.

R. ANDREW (Andy) SYBRING

aged 21 years.
Beloved son of Hank and Grace Sybring of Waterdown, Ont.
Dear brother of Jeanette and her husband Mark Lee of Pembroke, Ont.
Denise and Michelle, both at home
Loved grandson of Lulof and Elsiena Sybring of The Netherlands.
Funeral service was held at Bethel Chr. Ref. Church in Waterdown, August 20, 1986. Interment at Halton Hills Memorial Gardens.
Home address: 1364 York Rd., Waterdown, ON L0R 2H0
Our God reigns

The Hamilton District Christian High School community extends its sincere Christian sympathy to the Hank Sybring family of Waterdown in the sudden passing of HDCH graduate

ANDY SYBRING

It is our prayer that the Lord with His Spirit and through His people will comfort the Sybring family.
"I will sing of the Lord's great love forever ..." (Psalm 89:1)

On Sunday, August 3, 1986, the Lord took unto Himself our dear brother-in-law and uncle,

LAWRENCE VEERMAN

May tante Kathy and her children take comfort in what Jesus said, "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world." (John 16:33)
Our dear brother-in-law and uncle Lawrence will be affectionately missed.
Brother-in-law of:
Aafke Vanderveen — Finch, Ont.
William & Akke Bruining — Newington, Ont.
Uncle of:
Heine & Bonnie Vanderveen — Agassiz, B.C.
Ype & Gail Vanderveen — Finch, Ont.
Ykje & Doug Striker — Agassiz, B.C.
Clara & Bill Don — Winchester, Ont.
Sid & Arlene Vanderveen — Brinston, Ont.
Brenda & David De Jong — Williamsburg, Ont.
Wietze & Audrey Bruining — Newington, Ont.
Ykje & John Tibben — Brinston, Ont.
Heine & Ann Bruining — Newington, Ont.
Griet & Robert Griffin — Calumet Is., Que.
Anne Bruining — Newington, Ont.
Bonnie & Will Brunsveld — Newington, Ont.
Dorothy & Jeff DeVries — Williamsburg, Ont.

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Person on **Jersey dairy farm,** year-round, live-in. Contact: Bill Griffioen at (705) 357-3860 or write R.R.#2, Sunderland, ON L0C 1H0

Hamilton, Ont.: (Central Mountain). Looking for someone reliable to **houseclean** ½ day per week starting in September. Call Gladys at 389-9985.

Stair company in London is looking for **stair assemblers.** Should have some knowledge of woodworking. Experience preferred. Will be able to start immediately. Phone: (519) 451-5460 between 9 and 4.

Organist and Choir Director required
Applications or inquiries may be made in writing to: Chalmers Presbyterian Church, 200 Mountain Park Ave., Hamilton, ON L8V 1A2

Help Wanted

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We are looking for a reliable, responsible person to work in our **greenhouse** range, located in the Niagara Peninsula. We grow flowers — year-round. The position includes a large variety of jobs. Wages negotiable. For more information please call: (416) 643-1628.

Retail drapery firm in south-western Ontario requires part-time **decorator/salesperson.** Duties include designing and selling window coverings in the store and customer's home. Experienced preferred but will train the right person. Good working condition and flexible hours. Wages commensurate with experience. Send resume to Box #2437, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Development Director

Due to the blessings of continued growth, the Board of Hamilton and District Christian High School is faced with a major expansion plan. In order to responsibly meet this challenge, we seek a candidate to fill the newly-created position of Development Director. The successful applicant should possess experience in working with Boards, understanding of programs of planned giving and fundraising, expertise in P.R., creative ability and vision, a thorough knowledge of the reformed community and a commitment to Christian education.

HDCH

If you meet the above criteria, please forward application and resume to:
Bruce Dykstra
c/o HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL
28 Athens St.
Hamilton, ON L9C 3K9

Immanuel Day Care Centre

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Vice President for Academic Affairs
Dordt College
Sioux Center, Iowa 51250

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Help Wanted

A Christian day care requires a **teacher with an E.C.E.** diploma. Apply to Bayfair Daycare, Box 37, Pickering, ON L1V 2R2; (416) 839-1842. Attention: Sue Van Dijk.

Immediate **full-time position** available for a person to work in the **greenhouses.** Good wages and benefits. Call or write: H. Alkema and Sons, 229 Central Ave., Grimsby, 945-9454.

Employment Wanted

Employment wanted for 23-year-old single man. **Backhoe operator,** farm or construction. Alberta or British Columbia. Call Al Devries (613) 224-8234.

Hairstylist looking for work. Will graduate from Glamour Plus School of Hair Design in Sept. Willing to relocate. Please contact: Kim Rhebergen, R.R.#5, Cobourg, ON K9A 4J8; telephone: (416) 372-4149.

Teachers

BOWMANVILLE: Knox Christian School in Bowmanville is receiving applications for a possible opening for a **grade two** teaching position. Please forward letters of application to Knox Chr. School, R.R.#1, Bowmanville, ON L1C 3K2, attention: Mr. Bill Helmus, principal.

CHATHAM: Calvin Christian School Society of Chatham, Ont., will require services of a **kindergarten teacher** to fill an interim position. Duties to commence in November, 1986. For further information and application write to: Mr. John Postma, Principal, Calvin Chr. School, 72 Tissiman Ave., Chatham, ON N7M 4G5. Tel: 1-519-352-4980 (school) or 1-519-352-7427 (residence).

Vacations

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One bdrm. apt., self-contained; central south Hamilton on main bus line. $260 per month incl. utilities. Call after 5 p.m.; (416) 522-7545.

One bedroom home in **Stoney Creek.** Available September 1, 1986, to mid June, 1987. Call (416) 643-3905.

Accommodation

Visiting the 1986 **International Plowing Match** in Stirling, Ontario? (Sept. 16-20) **Bed and breakfast** available. Proceeds to go to our three local Christian schools. Contact: Bill Winkelhorst, R.R.#3, Brighton, ON K0K 1H0. Tel: (613) 475-0674.

Christian family in Burlington, Ont. area would like to take in two boarders. Separate bedrooms. To apply, phone (416) 681-0290.

Expo '86 accommodations for rent
A 2 bedroom new duplex, sleeps 6. No pets. $100 per night. Call (604) 522-1940.

Ministers

While vacationing in Grey and Bruce Counties join us in worship at the Hanover CRC, meeting at the Townhall, corner of 10th St. and 10th Ave., Hanover, Ont. Morning worship 10:00 a.m., afternoon 12:30 p.m. Potluck lunch.

Vacations

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Events/Classifieds

The Richmond • Christian School • Association

Cordially invites all past and present staff and students as well as friends of the school to celebrate with them the opening and dedication of the new building

The ceremony will begin at 6:45 p.m. on Friday, September 26, 1986 at the new school,

5240 Woodwards Road, Richmond, B.C. V7E 1H1

Celebrating

25 years
in the ministry

September 15, 1986

The consistory and congregation of the 1st Christian Reformed Church of Abbotsford, B.C., wishes to express their congratulations to their pastor

Rev. Alvin Beukema & his wife Joanne

on the occasion of their 25 years of ministry in the CRC. Rev. Beukema was ordained on September 15, 1961, in Renfrew, Ont. He served the following churches: Renfrew, Ont., St. Thomas, Ont., Clinton, Ont., Bethel, London, Ont., and is presently serving 1st Abbotsford CRC.

Thanks be to God for His goodness!

Let's Play Chess is on page 20

Waterloo Christian Reformed Church

Great Hall, Conrad Grebel College
corner Westmount/University

WELCOMES
STUDENTS, PARENTS, FRIENDS

to a special student service
September 7, 1986 at 10:30 p.m.
lunch provided for new students and their parents

Huron Campus Ministry
Chaplain Graham E. Morbey
886-1474
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576-9688

Queen's University

Geneva Fellowship has found a home.

Join us for a celebration of our new location, 104 Queen's Crescent, Queen's University Campus, Kingston, Ontario.

Open house,
September 14, 2-4pm.

Fellowship supper,
September 17, 5:30pm.

GENEVA FELLOWSHIP

Geneva Fellowship
104 Queen's Crescent
Kingston, Ontario
K7L 2S8
Dr. Bill Van Groningen,
campus pastor,
544-3802

Calendar of Events

Aug. 29	Convocation at Mid-America Reformed Seminary, **Orange City**, IA at 3 p.m., followed by dinner. Inspirational address by Rev. Rein Leestma at 7:30 p.m.
Sept. 6	**Sarnia** Chr. School's annual giant yard sale at the school, 1273 Exmouth St., 8:00 a.m. - 3:00 p.m.
Sept. 7	Special Student Service (for students, parents and friends) at 10:30 a.m. in Waterloo CRC, meeting in the Great Hall, Conrad Grebel College (corner Westmount/University), **Waterloo**, Ont.
Sept. 13	Redeemer College Convocation; 2:00 p.m. at the **Mount Hamilton** CRC.
Sept. 13	29th Annual Convention of the Ontario CRC School Association at the Bethel CRC, **London**, Ont. Speaker: Rev. J. Klomps. For info. call Wendy Pauw at (519) 836-5049.
Sept. 15	Celebration to honour Rev. and Mrs. Alvin Beukema's 25 years in the ministry at the First CRC, **Abbotsford**, B.C.
Sept. 20	All-Ontario Meeting of CPJ community reps at the ICS, 229 College St., **Toronto**, Ont., starting at 10 a.m.
Sept. 19-20	Fraser Valley Chr. High Cross-Country Team reunion. For info. call: Luke Van Harmelen at (604) 581-7624.
Sept. 20-21	25th Anniversary Celebration at John Calvin Christian School, **Guelph**, Ont. Sept. 20: Reunion, Banquet and Rally. Sept. 21: Thanksgiving services. For banquet tickets call: (519) 824-8416.
Sept. 26	Organ concert by John Vandertuin to celebrate the restoration of the pipe organ, at 8 p.m. in First CRC, **London**, Ont. (513 Talbot Street).
Sept. 26	Special opening ceremonies at **Richmond**, B.C. Chr. School. Official opening at 7 p.m. followed by celebration at 8 p.m.
Sept. 26-27	Concerts by Homeward Bound. For more info. contact Agnes VanDyke, 475 Binning St. W., **Listowel**, ON N4W 1G7 or phone (519) 291-4513.
Sept. 27	Ontario Singles Fellowship Day at First CRC, **Kingston**, Ont. Guest speaker: Dr. Harry Van Belle. Registration ($35.00) includes dining on the Island Queen cruising the Thousand Islands. Mail to: Bill Kastein, P.O. Box 275, Kingston, ON K7L 4V8 or phone (613) 542-3257 or 389-3576, by August 26.
Oct. 3-4	75th Anniversary of the "Christelijke School," **Aalden/Zweelo** (Dr.), The Netherlands. For info. contact: Mevr. F. Pronk-Hagenauw, Brinkmaten 14, 7854TK, Aalden (Dr.), The Netherlands.
Oct. 3	Organist John W. Vandertuin in recital at Chalmers United Church, **Woodstock**, Ont., at 8:00 p.m.
Oct. 4	"There's a Big Mac in Your Life: A Conference on the Macdonald Royal Commission Report." Sponsored by the Christian Labour Association of Canada. Speakers: Dirk de Vos and Ed Vanderkloet. At John Knox Chr. School, 82 McLaughlin Rd., S., **Brampton**, Ont., 9 a.m. - 3:15 p.m. For more info. call: (416) 744-2340.
Oct. 7	Fall Rally at 10 a.m. in Second CRC, **Sarnia**, Ont. of the London/Chatham regions of the Can. Fed. of C.R. Women, hosted by Wyoming. Theme: "Forward in Faith." Speakers: Ineke Parlevliet (a.m.) and Theresa Bakker (p.m.)
Oct. 11	Organist John W. Vandertuin in recital at Picton United Church, **Picton**, Ont., at 7:30 p.m.

Advertising Deadlines

Dated	Mailed	Display advertising	Classifieds
Fri.Sept.5	Tues.Sept.2	Wed.Aug.27-8:30a.m.	Thurs.Aug.28-8:30a.m.
Fri.Sept.12	Tues.Sept.9	Wed.Sept.3-8:30a.m.	Thurs.Sept.4-8:30a.m.
Fri.Sept.19	Tues.Sept.16	Wed.Sept.10-8:30a.m.	Thurs.Sept.11-8:30a.m.

Immanuel Christian School

Lethbridge, Alberta is celebrating its

25th year

of operation during the 1986-1987 school year. Various events are planned for throughout the year. All former students, teachers, Board and Committee members are invited to help us celebrate. For more information call the school at

1-403-327-4223

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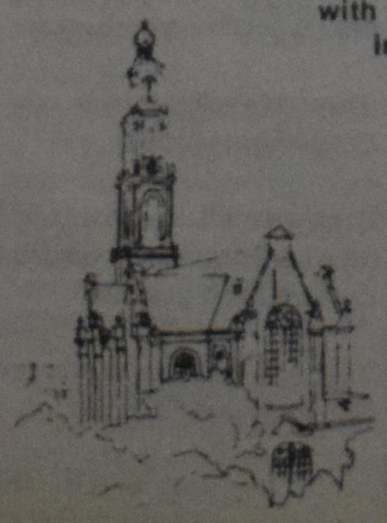

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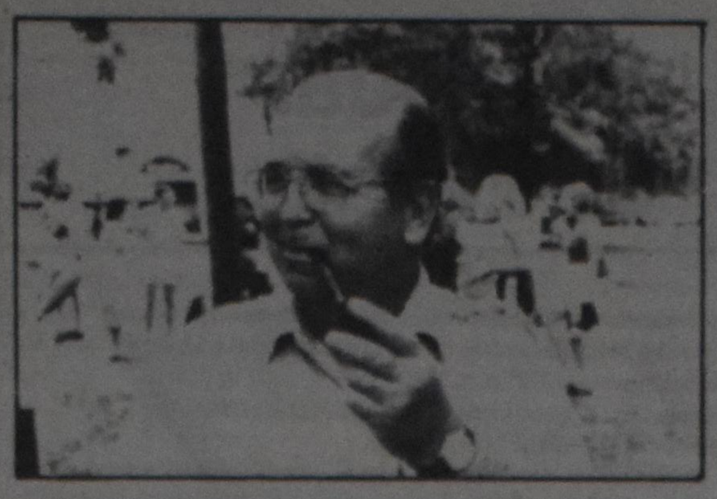

Val Halsema's Onthullingen

Brieven uit Canada (5)

Herman de Jong

Onze Ted en zijn Ierse vrouw Polly met hun lieve kinderen (leeftijd 2-15) zijn wezen kamperen. Dat doen ze elk jaar. In een grote, weerbarstige legertent. Polly schrijft ons vanuit MacGregor Provincial Park. In het Iers. In mijn vertaling zal ik het niet mooier maken dan het is!

Lieve Vader en Moeder. Dit is nu al de vijfde dag dat het plenst, en om de tijd te verdrijven maar eens een briefje geschreven. Ik ben blij dat jullie dit jaar in Holland zijn gebleven. Jullie hebben tenminste prachtig zomerweer naar ik hoor. Nou, dan moet je hier komen. Ik zit aan de picnictafel onder het blauwe regenschermpje dat nauwelijks groter is dan de tafel. De regen drupt er aan vier kanten af, maar als ik mijn zitvlak wat naar voren schuif blijf ik precies droog, behalve als een vlaag wind het scherm doet wapperen; dan giet het water me in de nek. Ik heb al een paar keer, als het mijn beurt was aan tafel te bidden, gebeden om zon, maar Ted vindt dat maar zo-zo. Hij zegt: "Als wij om zon bidden, zitten ze verderop in de regen." Hij zit altijd zo in de war over zijn naaste. Ik ben blij dat ze hem diaken gemaakt hebben. Ted is een echte optimist. "Het had ook kunnen sneeuwen," zei hij. Nice ... gilde onze 7-jarige Arnold ... lekker sleetje rijden in het park.

Arnold en John (9) vermaken zich best in de regen. Ted vertrok met ze naar Beaver Lumber in Port Elgin om plankjes en spijkertjes te kopen zodat ze bootjes konden maken, Onze hamer, waarmee we de zware legertentpalen in de grond heien, was inmiddels al door een hond weggekaapt en daarom kocht Ted er ook nog maar eens weer een hamer bij.

Arnold en John varen nu hun bootjes in de autosporen van de weggetjes die naar de verschillende tenten leiden. Ted leerde hen een nieuw versje: Und wir fahren, und wir fahren ... dat zingen ze, als ze eindeloze zeegevechten met hun bootjes hebben. Laat onze buurman nu een Duitser zijn. Op weg naar de centrale plasgelegenheid hoorde hij het bekende ditty. Hij kwam een beetje verlegen naar ons tentenkamp waar Ted en ik mistroostig onder het blauwe zeiltje naar de regen zaten te staren. "Kom er bij zitten," zei Ted, en verschoof de blauwe plastieken waterhouder met het leuke witte kraantje waaraan onze kinderen ongegeneerd hun mondjes zetten als ze dorst hebben en alle bekertjes smekend in de afwasblik op Mathilde en Christy (dat zijn de 14 en 15-jarige teenagers, V.H.) liggen te wachten.

Van de oorlog kwamen we met die Duitser over het kerkleven te praten. Hij was Lutheraan maar deed er niet meer aan. Ted is een echte Calvinist die nooit mist en gaf de man een hartig woordje mee. Leuk hoe Ted zich ineens zo aangetrokken voelde tot Luther in het bijzijn van die Duitser. Een Griek een Griek, een Jood een Jood ....

Vanmorgen was Ted al gauw verdwenen. Met de Bijbel onder zijn arm. De jongetjes mogen dat liedje niet meer zingen om geen aanstoot te geven.

De Duitser had gezegd dat Ted maar eens over moest komen voor een "Schnapps." Uberhaupt wist hij toen nog niet in welk vaarwater hij zich met Ted zou begeven.

Vannacht begon het te onweren. Eerst een knetterende slag en toen begon het vreselijk te waaien en te regenen. Mathilde en Christy die in hun eigen tentje slapen kwamen al gauw bij ons in. "We liggen in onze tent te zwemmen," zei Mathilde. Even later kwamen de jongetjes er ook aanhollen. "My bum is all wet," zei Johnny en liet prompt zijn pyamabroekje vallen en schoot bij ons onder de vochtige dekens. Ted, die natuurlijk door alles heengeslapen was, voelde ineens dat klamkoude lijfje tegen zich en begon te sputteren. "Wat is dat voor gekkigheid," riep hij verbolgen, "allemaal in Mom's tent." Gek toch, dat mannen in benarde omstandigheden er ineens niet meer bijhoren. "Vooruit," zei Ted, "Opgemarcheerd!" Toen zei ik: "Ga maar weer in je vuile, natte, klamme, goedkope Canadian Tire tentjes slapen kinderen, vader is enkel diaken overdag en als het hem uitkomt."

Zo, met een ijlings tevoorschijn geroepen nachtelijk-diakonaal-gevoel heeft Ted ten einde raad ons kroost maar naar een motel in Port Elgin gebracht. Aangezien de moteleigenaar CRC was, behoefden ze maar voor een halve nacht te betalen. Daar was mijn mannetje maar wat trots op toen hij weer aan kwam tuffen. Ik zei: "Onze Ierse Salvation Army had ze voor niks ondergebracht, we zitten hier immers in een rampgebied!"

De morgen begon met zon en weldra hingen matrassen en slaapzakken op zwaar doorzakkende lijntjes. Ted en ik spoedden ons naar de centrale wasgelegenheid waar men ook kan douchen. Plotseling hoorde ik boven het heerlijk geruis van het douche-water een ander geluid. Ik had het in Ierland al eens eerder gehoord als de I.R.A. hun hagelgeweren afschoten of huizen en daken. Hagelstenen als eieren rikketikten op de groene golfplaat boven me. Ted en ik hebben die hagelbui rustig afgewacht. De hagel zou ons het vel van onze lichamen gestroopt hebben.

Toen het ophield sprintte ik als een haas naar mijn waslijn. Gebroken! De slaapzakken lagen als uitroezende dronkaards in de modder. Mathilde's tentje lag in zijn eigen water de rugslag te doen.

De Duitser kwam handenwringend ons tenten-erf op. "Ach, meine liebliche Motor Haus ... vorimmer damaged ... no bodyshop kan das richtig machen! Gelukkig hield hij op te zeuren toen hij ons slagveld bekeek. "Rommel is er niks bij," zei Ted.

Ted en ik hebben de hele zaak maar naar de laundromaat in Port Elgin gebracht en brachten de kinderen terug van het motel. In Port Elgin had het niet gehageld!

En nu zit ik te schrijven. En nu dacht u zeker dat ik hier onder de drup van het zeiltje nog meer water zat te vergieten. Niks hoor! Dacht u dat enkel Hollanders niet van opgeven weten? Jullie altijd met je 80-jarige oorlog en je zeedijken!

Daar is de zon .... Ik schud mijn cape af en geef een Ierse schreew. Ik strek mijn armen naar het zonnelicht. Ik zie de Duitser mistroostig om zijn Motor-Hause met deuken drentelen. Hij zal wel denken: Die Hollanderin ... gar verruckt! Is hij even mis!

Denk aan de nachtegalen

J.T. Bakker

Al is alles al gezegd over Tsjernobyl, alles is zeker niet doorgedrongen, laat staan verwerkt. De schokgolven zullen nog lang aanhouden. Twee kanttekeningen lijken op hun plaats:

De eerste: het is en blijft onduldbaar, dat mensen tot middelen gedegradeerd worden. Tallozen in de Sovjet Unie hebben vermoedelijk schade voor het leven opgelopen. Voorzover dat een gevolg is van staatsbureau-cratie is dat afschuwelijk, hoewel ook in het westen er geen reden is zich trots op de borst te kloppen; ook in de EEG hield de coördinatie wel iets te wensen over.

Maar veel erger is het, dat mensen opgeofferd worden aan het politieke regiem en de stabiliteit daarvan. In de Sovjet Unie gebeuren geen rampen; enkel ongelukken; en die hebben we per definitie in de hand; en daarom gaan we gewoon door met melk drinken, groente eten en buiten spelen; als er doden vallen is dat, omdat ze in heroische zelfopoffering hun leven gegeven hebben voor hun land (en bovendien ook nog veteranen uit de strijd tegen de Afghaanse terroristen waren); en als alle kindertjes met geigertellers op straling gecontroleerd worden (die er dan natuurlijk niet blijkt te zijn) bewijst dat, op wat voor peil de voorzorgsmaatregelen achteraf toch blijken te staan.

Ten tweede: Wilt u niet vergeten dezer dagen uw ogen nog eens te gebruiken om de kwetsbare trouw van de aarde tot u door te laten dringen? We hebben de krentenbloesem en de lelietjes al weer meegemaakt. Maar — anders dan vroeger — weet je, dat het niet allemaal vanzelf spreekt; het is een wankel evenwicht en de balans, krachtens welke het leven eens ontsprong en nu behouden blijft is gevoeliger dan wij met ons botte verstand dachten.

Want dat verstand getuigt — in Oost én West — vaak nog van een onvoorstelbare zorgeloosheid. Net kwam ik een opmerking tegen van de historicus Baudet, die de overgang van pijl en boog naar kernwapens toch in wezen een kwestie van schaalvergroting vindt.

'Stel, dat er bij een kernoorlog drie miljard mensen omkomen, dan blijven er nog altijd twee miljard over en dat is dan net zoveel als er waren, toen ik in 1919 geboren werd.' Jawel!

Over wat voor wereld die twee miljard dan na deze holocaust zouden aantreffen werd verder niet gereflecteerd. We hebben daar een vlaagje van kunnen vermoeden, toen de nachtegalen die hun trekweg over Tsjernobyl hadden uit de hemel begonnen te vallen.

Theologen worden in dit soort discussies nogal gauw beschuldigd van halfzachtheid en warrigheid. Nu, ze houden zich in elk geval met verhalen bezig, die een dergelijke reductie verbieden.

Het boek Jona vertelt, dat de stad Nineve gespaard wordt omdat er zoveel beesten rondliepen. En de kerk kan geen Pinksterfeest vieren zonder te bedenken, dat de Heilige Geest vanouds beleden is als de Heer, die levend maakt. Dat geldt niet enkel voor de zielen, maar ook voor de nachtegalen.

Overgenomen uit Evangelisch Commentaar, 30 mei, 1986.

Treurig

Je leest het in de mensen ogen
verbitterd en te vaak bedrogen,
daar is geen vergeven meer.

Slaan en wreken willen
om die haat te stillen.

Begrijpen wil men niet
men haat door al het verdriet
dat men heeft geleden.

Toch zou slechts mild vergeven
hen vrede doen beleven.

Lini R. Grol,
Fonthill, Ontario

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Met Gods Woord de markt op

Stan de Jong

Alleen de aantallen al waren verbijsterend. Achtduizend rondreizende evangelisten vanuit de hele wereld kwamen samen in Amsterdam, van 12 tot 21 juli. Is het getal van 8,000 al veel, nòg onthullender was de mededeling van de organisatie, dat maar liefst 60.000 evangelisten zich als deelnemer hadden aangemeld! Een grote meerderheid moest dus teleurgesteld worden, want meer dan 8000 is organisatorisch niet te hanteren. Toch kon men spreken van het grootste evangelistencongres, dat ooit gehouden is: Amsterdam '86.

De initiatiefnemer van dit groots opgezette gebeuren was de Amerikaanse Billy Graham Evangelistic Association. Alleen voor dit congres werd een tijdelijke stichting opgezet: de stichting International Conference for Itinerant Evangelists (ICIE) — vertaald: Internationale Conferentie voor Rondreizende Evangelisten. In de winter van 1985 vestigde de stichting zich al in Amsterdam en in een jaar draaide een staf van meer dan honderd mensen op volle toeren.

Training

Het doel van het congres was in vier woorden neergelegd: *bemoediging, training, toerusting* en *inspiratie*. Dat is in veel gevallen ook hard nodig, want veel evangelisten kwamen uit ontwikkelingslanden en hebben een onstilbare honger naar kennis. Natuurlijk naar kennis van de christelijke theologie, maar er was ook de behoefte om beter en officienter te kunnen organiseren en om meer te weten te komen van andere religies dan de christelijke. Veel evangelisten werken namelijk in landen waar de Islam of het Hindoeïsme en het Boeddhisme sterk vertegenwoordigd zijn.

Record gebroken

De meeste van de 8000 evangelisten waren afkomstig van Latijns-Amerika, Azië en Afrika. "In deze landen is het met de kerken goed gegaan sinds de westerse zendelingen er weggetrokken zijn," grapte Graham tijdens een persconferentie.

Nog nooit waren op een bijeenkomst zo veel landen — 175! — vertegenwoordigd. Dat dit geen opschepperij van Graham was, bleek uit de nuchtere constatering van de Verenigde Naties dat met deze tweede conferentie voor reizende evangelisten dit record inderdaad is gebroken.

Slechts zes jaar onderwijs

Hoe nodig die training is mag hieruit blijken, dat de doorsnee evangelist uit de Derde Wereld slechts zes jaar onderwijs heeft genoten. Velen beginnen enthousiast, rondreizend en getuigend, maar haken na zo'n drie jaar teleurgesteld af, omdat zij te weinig resultaat zien en te weining gesteund en bemoedigd worden. Vooral zij, die min of meer op eigen houtje het evangelie verkondigen, vallen makkelijk ten slachtoffer aan teleurstelling en mismoedigheid.

Graham zei dat de kerken de fout hebben gemaakt, evangelische evangelisten te negeren. In gebieden waar ze wel de steun van de kerk krijgen, blijkt deze goed te gedijen. Naast moderne wervingsmethoden hebben we ook nog een spirituële, bovennatuurlijke kracht en dat vergeet de kerk weleens, zei Graham.

Het was dus niet onlogisch, dat tijdens het congres de kennismaking met elkaar van groot belang was en dat men aangemoedigd werd zich bij groepen en kerken aan te sluiten. Er werden 190 werkgroepen (workshops) georganiseerd om alle deelnemers zoveel mogelijk kansen te bieden zich bij te scholen op die gebieden waar men het minst van wist.

Dag van getuigenis

Hoewel de meeste tijd werd doorgebracht binnen de gebouwen van de RAI te Amsterdam, was ook daarbuiten iets te merken van dit evangelistencongres. Zaterdag, 19 juli, werd bestempeld tot "Day of Witness" (dag van getuigenis). De deelnemers splitsten zich in groepen en gingen, samen met allerlei plaatselijke evangelisatiegroepen, naar 65 steden en dorpen in Noord- en Zuid-Holland. Daar kon men in openbare bijeenkomsten kennismaken met het evangelisatiewerk in Nederland, volgens velen al het meest ontkerstende land ter wereld genoemd.

Billy Graham ... nog steeds zweet in mijn handen ...

Geen politieke kwesties

Menige bezoeker op de conferentie kwam natuurlijk oog-in-oog te staan met een collega-evangelist uit een vijandig land. Graham zei dat de organisatie zich afzijdig zou houden van politiek omdat de conferentie, in wezen, niets meer en minder was dan een groots opgezette evangelisatie-cursus. Wel zouden de evangelisten vernemen hoe uiteenlopend de positie van de christenen in de verschillende continenten is. Stuiten op een muur van onverschilligheid, in West-Afrika is het vechten om de gunsten van de gelovigen, die veelal de keus hebben uit Islam, Christendom of traditionele Afrikaanse godsdiensten.

Uit een onderzoek van de christelijke hulporganisatie "World Vision" bleek, dat het aantal Christenen de laatste zestien jaar wereldwijd met 2 procent is gedaald, ondanks groei in Afrika en Latijns-Amerika. De daling van het aantal Christenen in Europa en Noord-Amerika was, volgens de resultaten van dit onderzoek, groter dan de groei in de Derde Wereld.

Zout en peper enz.

Een congres met bijna tienduizend deelnemers uit 175 landen vergt een enorme organisatie.

Pastor Laban Lawrence Kimani uit Kenia keek zijn ogen uit. "Dit is de eerste keer dat ik de grens van Kenia ben gepasseerd. Wat hier te zien is heb ik geen woorden voor. Die gebouwen, zo groot. En dat eten, elke keer als we een maaltijd krijgen, dan is er peper en zout bij. Geweldig!"

De maaltijden, in totaal driehonderdduizend stuks, werden verzorgd door de KLM. De diners waren zoals die in het vliegtuig: netjes en veel plastiek.

De Utrechtse jaarbeurs werd omgetoverd tot een gigantisch veldbed, waarvan de lakens twintig voetbalvelden zouden kunnen bedekken. Een gespecialiseerd bedrijf zorgde voor die 26.000 lakens, zowel als 13.000 slopen, 18.000 baddoeken en 62.000 washandjes. En al dat goed werd gewassen en gestreken door 8000 huishoudmachines, bediend door tientallen dames.

Het evangelistencongres heeft zo'n 50 miljoen gulden gekost. Volgens Billy Graham werden de kosten grotendeels betaald door vele kleine giften. Hij zei geen grote organisaties benaderd te hebben voor geld. In juli was het bedrag, op 2½ miljoen gulden na, binnen. Verder werd van de conferentie een film gemaakt, waarvan de opbrengst in de kas van de organisatie zal vloeien.

Billy Graham: "Nog steeds zweet ik ..."

Mr. Graham bekende, nog altijd met het zweet in zijn handen te staan wanneer hij voor een gezelschap moet spreken. Niet een uitspraak die men zou verwachten van een man die, wanneer hij echt op dreef is, een leopard-tank tot staan kan brengen. Billy Graham is naar eigen zeggen door het succes nederig geworden. Op de vraag van een verslaggever uit Liberia, of het succes hem niet naar het hoofd is gestegen, zei Graham: "Vroeger wist ik het verschil tussen trots en nederigheid niet goed, maar sinds ik heb gezien dat zoveel evangelisten onder veel moeilijker omstandigheden dan ik werken, ben ik me meer van mijn beperkingen bewust."

Graham nam enige afstand van zijn Amerikaanse achtergrond door te zeggen, dat hij zich niet beschouwt als een vertegenwoordiger van de Amerikaanse cultuur. "God gaf mij een witte huid. Ik heb er niet om gevraagd."

Stan de Jong en zijn vrouw, Corrie, waren in Nederland gedurende het evangelistencongres in Amsterdam. Bovenstaande is een bewerking van verschillende artikelen, hoofzakelijk in de NCRV Gids en in Trouw.

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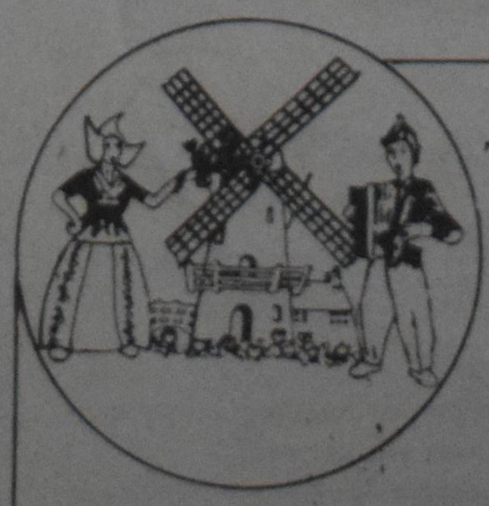
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Books

Marian Van Til, page editor

Missions

Enlightening nuggets lack unifying theme

A Greater Commission: A Theology for World Missions by Robert Duncan Culver. Chicago: Moody Press, 176 pp., 1984. Reviewed by David E. Stravers, former Field Secretary for Christian Reformed World Missions in the Philippines.

The main purpose of this book is to provide a scriptural basis for missionary evangelism which is much broader than the Great Commission texts of the New Testament. Robert Culver, a professor of theology at Winnipeg Theological Seminary, does this by providing a commentary on key New Testament passages: Matthew 9:35-10:42, Matthew 13:1-53; Mark 4:21-29, Romans 10 and Romans 15. The book includes 12 chapters of commentary on these passages and a short two-chapter analysis of the five Great Commission passages. There are also two short appendices on principles of parable interpretation.

Preparation for mission

The first part of the book consists of a verse-by-verse exposition of Matthew 9:35-10:42, a passage giving Jesus' evangelistic instructions to the 12 disciples. Jesus' instructions help twentieth century Christians to understand the apostolic calling of the world-wide church, the importance of familial and community relationships in mission work and the necessity for preparation for mission. Jesus taught how to deal with rejection, persecution and attack, as well as conflicts within the mission. He warned the workers about the dangers facing them and also gave them encouragement to persevere, not the least of which was that conflicts would be followed by final victory and rewards for the faithful.

In part two, the author presents a commentary on eight parables in Matthew 13 and Mark 4, drawing out some key "principles for the mission of world evangelism." The most important of the parables is the "Parable of Men's Response to the Word," that is, the parable of four kinds of soil. (Matthew 13:3-23) This is followed by Jesus' reason for speaking in parables, which teaches us that there must always be two levels of Christian proclamation: one designed to catch the attention of the "natural man" and teach him the rudiments of eternal truth, and the deeper level designed to instruct Christian disciples.

Other parables teach a diversity of practical lessons regarding the mission: the Christian's duty of propagating the good news, the need for missionary patience, the nature of evil within the church, the quiet workings of the church, the joy of discovering and being discovered by the gospel, the inclusiveness of the Kingdom and need for preparedness.

Towards greater commitment

In part three, the reader discovers the apostle Paul's mandate for going and sending. The author's analysis of Romans 10 focuses on Paul's arguments for a special mission to a far-away people. The following chapter on Romans 15 provides the theme which is the book's title: "a greater commission." Paul's appeal to the Roman Christians is, "If you cannot go yourself, then send someone else." An important purpose of Paul's letter to the Romans was to stimulate them to greater commitment to missionary evangelism.

Culver's writing is non-technical and will provide any interested reader with good insights into the nature of the world-wide mission enterprise. It will also help to see the relevance of some New Testament literature which is not usually associated with today's task of crossing barriers with the gospel. Because of the commentary style, it will be useful for anyone studying the particular passages in Matthew, Mark and Romans which are dealt with. There are enlightening nuggets of insight scattered through the commentary, such as the story about the lawyer who tried to "scratch up the soil to examine the seed of the Word" (P. 82-83), and the discussion of "works of power" in witness. (p. 77)

Weakness of proof-text method

The book does not live up to its subtitle, "A Theology for World Missions." It is neither a comprehensive nor systematic treatment of mission theology and it lacks a unifying theme. Anyone interested in a theology for world missions could better turn to other books on the subject, such as those dealing with the Kingdom of God, a theme which does not seem to play a significant role in Culver's thinking about missions. As valuable as it is, this book illustrates the weakness of a proof-text method which is not connected to important biblical themes.

Considering the book's emphasis on interpreting the parables, the treatment of the Parable of the Sower was disappointing. The most striking aspect of this parable is not the four classes of men's responses to the gospel, but the amazing and miraculous harvest out of the good soil. Any evangelist facing discouragement due to "poor soil" could be better served by understanding the teaching of this parable which Culver bypasses: God can work a miraculous harvest from a small minority of receptive hearers.

In spite of these weak points, this book will provide the Christian reader with an increased appreciation for the breadth and practical relevance of the New Testament message for today's mission enterprise.

Let's Play Chess

P. Layer

BY CORRESPONDENCE

All those who would like to play chess by mail, please read on. Another 5C (*Calvinist Contact* Correspondence Chess Championship) is planned for the 1986-87 season. All those interested, please drop me a line by September 30 (postmarked). Please indicate in how many simultaneous games you would like to play. Be sure not to tax yourself too much.

Some of the rules are:

1. First class mail is used to send the moves back and forth.
2. Maximum time limit per move is 48 hours; that is 1,000 times longer than in a normal game. Normally you will only need a few minutes and one postage stamp and envelope per move.
3. Unfinished games may be judged after 13 months of play.
4. Usually there is one preliminary round (1-4 games) and one final round for the winners (2-4 games). There is no obligation to enter the final round. A book prize is available for the winner in the Final group!

Results are published as they become known. Games with valuable chess strategy are often published in the paper unless contestants wish otherwise.

In previous years, players with widely different strength and experience have entered, so there is an attempt made to match contestants in the first round. Hope to hear from you soon.

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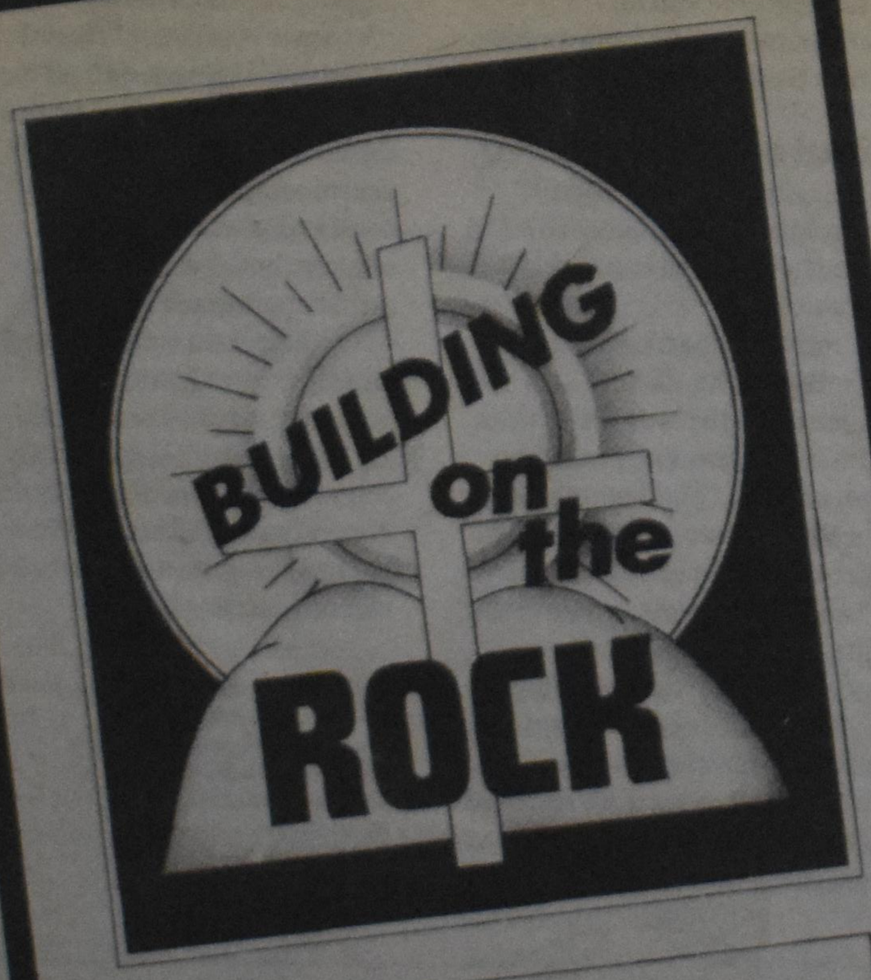

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